



# *MTO THPO Attends World Heritage Convention in Riyadh, Saudi Arabia*

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*Logan York visited the At-Turaif District in ad-Dir'iyah, the first capital of the Saudi Dynasty, during a nighttime visit hosted at the UNESCO World Heritage Convention. This medieval site has undergone extensive preservation and renovation and is a marvel to visit and see what the original capital of the Saudi dynasty in the 1400s would have looked and felt like. Photo by Logan York.*

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# aatotankiki myaamiaki

**MIAMI NATION NEWS** is published by the Sovereign Miami Tribe of Oklahoma for our enrolled citizens. Aatotankiki Myaamiaki is distributed by mail and made available for download from the Miami Nation's website. A single copy is mailed free of charge to each tribal household. College students living away from home may request a copy be mailed to their campus, or off-campus, address.

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### SUBMISSION REQUIREMENTS

**Photos:** Photos submitted electronically should be saved at a resolution of 300 dpi, sized at standard 4x6 or larger, and saved in jpg, tif, or pdf formats.

**Obituaries, Birth Announcements and other time sensitive submissions** will be amended to show past tense text unless the family submitting the information expressly requests the text remain unaltered.

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## TRIBAL CITIZEN IDENTIFICATION & ENROLLMENT CARDS

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# aacimwita akima: The Chief Report

Aya ceeki eeweemakiki - Hello to all my Myaamia relatives. Good wishes from Noosonke Siipionki Myaamionki. It is ayaapeensa kiil-hswa - young buck moon. By this season, your kids are back in school and settled in, our hunters are undoubtedly back in the trees and fields, and I hope you and your families enjoyed the Thanksgiving holiday. Like many of you, I too am a hunter, as well as my sons. Filling our freezers for the cold months is something we have been doing since I was a boy. I learned from my father, just as you may have learned from one or both of your parents. Hunting is an important and culturally significant part of our heritage. Nipwaahkaako - take care, and be safe on your hunts.

It is also the time of year when we are busy preparing for our winter gathering. As is our custom, this favorite community event takes place on the last Friday and Saturday in January; this year, it falls on the 26th and 27th. The community events agenda and the flier for the public events held on Saturday are already out. You can find both fliers on our Facebook page, MYAAMIAMI Miami Tribe of Oklahoma, and included in this edition of our paper. Make your hotel reservations early. We have a block of rooms at the Buffalo Run Hotel with a special booking rate for our citizens. Be sure to tell them you want the Miami Tribe Winter Gathering block when you make your reservation.

I always look forward to winter storytime. We transitioned from lacrosse to storytelling in mid-October with not one but three consecutive nights of killing frost. And then, in true Oklahoma weather fashion, we returned to wearing t-shirts not long after.

I am looking forward to our big storytelling night on January 26. If you have not attended the winter gathering event before, please join us this year. It is a wonderful time of reunion, meeting new relatives and guests, and you will go home with the knowledge of our stories and good memories. With all of the great food, like me, you may also take home an extra pound or two.

In Tribal Business News, I recently made another trip to Washington, D.C. to support our land claim issue. The Tribe presented the claim over 25 years ago, and we have asserted its validity ever since. It is currently before Congress in two bills. We know the historical truth of this claim well, and making the long trip to argue our rights is essential. I expect to have to testify on this matter before both houses. We will continue to keep our community informed on this effort.

In matters at home, we will soon begin the work to expand our courtroom and related offices and chambers housed within our Miami Nation headquarters building in Miami, OK. Preliminary design work is complete, and the planned spaces to be modified are cleared and ready for the renovation to begin. The expansion plan was necessary due to the expansion of court cases arising from the McGirt ruling. Our court, legal department, social services, and child welfare offices, along with the Miami Nation Police Department, are among our duties and rights as a sovereign Nation.

Recently, we approved the creation of a new Tribal 501c3 organization, the Myaamia Heritage Foundation, to benefit our work in restoring awareness of the Myaamiaki throughout our homelands. This new foundation is separate from the old Myaamia Foundation, a state-established entity designed to receive donations to support our early language work. The Myaamia Foundation is now closed, and its closing funds have been transferred directly to the new foundation. A board of directors is in place, and our legal team has completed the organizational structure of the new foundation. I understand a website and social media presence are currently under construction. We will formally announce the new foundation in early 2024.

Some of you may have already heard the news of the network of ancient earthworks in Ohio recently inscribed as UNESCO World Heritage sites. The eight Hopewell Ceremonial Earthwork sites are within our Ohio homeland regions of Licking, Ross, and Warren counties. They include Hopewell Culture National Historical Park in Chillicothe, including the Mound City Group, Hopewell Mound Group, Seip Earthworks, High Bank Earthworks, and Hopeton Earthworks, as well as the Ohio History Connection's Octagon Earthworks and Great Circle Earthworks in Newark and Fort Ancient Earthworks in Oregonia.

In mid-September, Myaamia Tribal Historic Preservation Officer Logan York traveled to Saudi Arabia to represent the Miami Tribe of Oklahoma at the UNESCO World Heritage Committee Meeting. Logan traveled as a guest of the Ohio History Connection, along with representatives from the Eastern Shawnee and Wyandotte Nations.

It was a tremendous experience for Logan, and we are all so grateful that these ancient sites are now esteemed by the world. I encourage all Myaamia people to visit these sites whenever they travel through the region. They are within the long home of our ancestors. Show your respect.



**Akima Eecipoonkwia**  
Chief Douglas Lankford

The week of November 6, the Business Committee traveled to Miami University to attend the events of the Celebrating Miami: Tribe and University Week. This week-long visit has become an annual event and provides opportunities to visit classes, meet with administrators, visit our Myaamia Center, and visit the Myaamia Heritage class. Visiting this class, made up of 47 Myaamia students attending Miami University on the Myaamia Heritage Award, is the most essential part of the trip for me.

Finally, I want to say again a heartfelt mihši neewe to those in our community who have remembered my family and prayed for me in this year since the passing of my dear wife. As many of you know from experience, the year has often been challenging, and adjusting to the new normal of quiet in our home has been very hard. But there has also been healing through time with my children and grandchildren. This year of mourning ends with the anniversary of her passing on Christmas Day. Please keep us, and all who have lost loved ones, in your thoughts and prayers as the holiday season approaches.

Nipwaahkaako - I wish you all well. Neeyolakakoki kati neehi peehkhanaweeko - see you later and safe travels.

Akima Eecipoonkwia



**SAVE THE DATE**  
**MYAAMIA WINTER GATHERING**  
January 26 & 27, 2024

**MORE INFORMATION ON PAGE 4A**



## MYAAMIA WINTER GATHERING January 26 & 27, 2024

### COMMUNITY & GUEST AGENDA

#### Friday, January 26\*

(All events at Miami Nation Council Building)

\*Events below are for Myaamia Citizens and their families and are not open to the public.

9 AM - Light breakfast

10 AM - Welcome by Chief Douglas Lankford

11 AM - Games & Makerspace Activities

Noon - Lunch will be served in the Title VI Dining Hall

1 PM - Presentations begin:

"Weaving in the Landscape" by Myaamia Fiber Artist Jared Nally

"Myaamia Heritage Preservation: Past, Present, Future" by Diane Hunter, CRO Heritage Preservation Specialist

2:30 PM - About our Winter Gathering by George Ironstrack

3 PM - Break

6 PM - Supper

7:30 PM - Storytelling

#### Saturday, January 27

9 AM - Ribbon Cutting Ceremony at Myaamia National Archives (Located directly behind Tribal Headquarters)

Noon - Lunch will be served in the Title VI Dining Hall

3 PM - Gourd Dance Begins (Myaamia Council Building)

6:30 PM - Supper will be served in the Title VI Dining Hall

7:30 PM - Stomp & Social Dances Begin (Myaamia Council Building)

#### Details for Saturday Public Events

##### GOURD DANCE - 3 PM

MC: Juaquin Hamilton-Youngbird - Sac & Fox, Cheyenne - Shawnee OK

Head Gourd Dancer: Henry Ellick - Quapaw, Shawnee, Miami - Miami, OK

Head Singer: Damian Blackfox - Cherokee, Shawnee, Peoria - Miami, OK

Arena Director: Wyatt Chuckluck - Cherokee, Mvskoke, Choctaw - Quapaw, OK

##### FREE STEW & CHILI SUPPER at 6 PM

(Served next door in the Title VI Dining Hall)

##### STOMP & SOCIAL DANCES at 7 PM

(Participating Leader & Shell Shaker stipends)

##### Contact Information

Julie Olds 918-541-3131 Nate Poyfair 918-325-0295

General Info: Tribal Headquarters 918-541-1300

(receptionist)

For updates go to Facebook: MYAAMIAMI Miami Tribe of Oklahoma or www.miamination.com

Bring your own lawn chairs! This is a family friendly event.

Miami Tribe Police on duty.

No firearms allowed except for law enforcement and emergency management officials. NO drugs or alcohol tolerated. Non-smoking facility. Not responsible for accidents or lost or stolen items.



## MTO THPO Attends World Heritage Convention in Riyadh Saudi Arabia

Logan York

Tribal Historic Preservation Officer

This last September, Myaamia Tribal Historic Preservation Officer Logan York and representatives from the Eastern Shawnee Tribe, the Wyandotte Nation, the Pokagon Band of Potawatomi, the Seneca Nation, the National Park Service, and the Ohio History Connection traveled across the world to the UNESCO (United Nations Educational, Scientific and Cultural Organization) World Heritage Convention in Riyadh, Saudi Arabia. They met with representatives from over 160 countries to recognize the world's most incredible historical and natural sites. One such nomination, built by our ancestors between 1,600 and 2,000 years ago, consisted of eight monumental Hopewell earthworks.

These sites are an engineering and mathematical marvel. The people who made these places utilized trade networks that extended from Ohio to the Rocky Mountains to Canada to the Gulf of Mexico. The Hopewell religion spread from roughly 100 BC to 500 AD and utilized these trading networks to obtain rare and unique materials such as copper, silver, iron, conch shells, and obsidian. Not only were the Hopewell people architects and mathematicians, but they were also artists and scientists. Our ancestors not only had a deep understanding of the stars and the mathematical equations necessary to build the earthworks so precisely, but they also domesticated plants native to the Ohio River valley, including a cousin of modern-day quinoa, and made beautiful copper, shell, silver, wood, and stone artworks ranging from sculptures to silver-clad flutes to copper earrings and "breastplates." Like us today, our ancestors were talented, innovative, and more than capable of such engineering feats.

Once this nomination was presented, these sites took little time to be inscribed on the World Heritage list. It was so fast that Glenna Wallace, Chief of the Eastern Shawnee Tribe, said it was almost anti-climactic. After nearly 20 years of work, it took less than two minutes for these fantastic sites to be inscribed, reflecting the great dedication and amazing job the team did when they developed the nomination. The world has recognized the unique human genius of our ancestors, something that is long overdue at this level of the world stage. This level of recognition puts us at the same level as the Great Wall of China, Stonehenge, and the Pyramids of Giza—a fantastic honor for a unique people.

The tribal Representatives who journeyed to Saudi Arabia met with the U.S. ambassador to Saudi Arabia and presented him with gifts for receiving them there. Being a linguist, he was very interested in the Myaamia book of stories that Logan York gifted him. The representatives even had the chance to address royalty. On the second to



The Al Masmak Palace Museum of Riyadh, where the current royal family took power. Photo by Logan York.



One of many skyscrapers in Riyadh, that offers an amazing view of the city from the "skybridge." Photo by Logan York.

last night, the Saudi government sponsored a lecture by Chief Glenna Wallace and a lengthy Q and A afterward that the rest of the Tribal representatives participated in. There, we presented in front of two princesses, one of their attendants, and several Saudi government officials. The Saudi people, especially their royalty, rarely sit for long periods for lectures; it is not their way of learning. However, we were entertaining and educational enough that the princesses made us go overtime with many great questions. Saudi Arabia was a fantastic place that was quite unlike anything that any of us expected. It was indeed a once-in-a-lifetime opportunity that we were able to embark on. Just like our ancestors, we are not afraid of traveling thousands of miles to get what we want, and like them, we should all be incredibly proud of what we have accomplished.

After returning to the United States, the National Park Service and the Ohio History Connection hosted a dedication of the World Heritage inscription at the Hopewell Culture National Historical Park near Chillicothe, Ohio on October 14, 2023. Diane Hunter, Myaamia Heritage Preservation Specialist, and Jared Nally, Myaamia citizen and Miami University student, were able to attend this dedication.

Chief Glenna Wallace gave the keynote address, and greetings were also given by the Honorable Mike DeWine, Governor of Ohio, National Park Service Director Chuck Sams, Kaleb Knowlton representing Senator Sherrod Brown, Teresa Lewis, Regional Director for Representative Brad Wenstrup, Ohio History Connection Executive Director Megan Wood, Hopewell Culture National Historical Park Superintendent Chris Alford, and Jen Aultman of the Ohio History Connection. Chief Wallace wrapped Jen Aultman in a gift blanket to thank her for her extensive contribution to the nomination process.

The event concluded with the unveiling of likeness plaques that will be created for each of the eight sites.



Logan York, Tribal Historic Preservation Officer for the Miami Tribe of Oklahoma, as a member of the United States Delegation to UNESCO. Photo by Ohio History Connection staff.



Diane Hunter, Myaamia Heritage Preservation Specialist, and Jared Nally, Myaamia citizen and Miami University student, at the World Heritage dedication. Photo courtesy of Diane Hunter.



# MYAAMIA NATIONAL ARCHIVES



Ribbon Cutting 9 am, January 26th, 2024

Keep a look out for more information online at [www.miamination.com](http://www.miamination.com)

## Myaamia Fall Gathering and Attorney General Rokita Reception

**Robin Lash**  
General Council

On Saturday, September 16th, the Miami Tribe of Oklahoma Fall Gathering was held at the Tribe's beautiful Cultural Resources Extension Office (CREO) located on Fritz Road in Fort Wayne, Indiana. Leadership welcomed tribal members and gave a presentation of tribal events over the past year. Among other topics, Chief Lankford discussed the U.S. Supreme Court McGirt decision and its impacts to the Miami Tribe and other Tribes in Ottawa County. Secretary-Treasurer Donya Williams spoke about tribal scholarships and back-to-school funds. First Councilperson Tera Hatley discussed tribal enrollment, and Second Councilperson Scott Willard introduced himself as the Director of the Tribe's Native American Graves Protection and Repatriation Act (NAGPRA) program which consults with museums and universities which, that under federal law, are charged with consulting with tribes and returning human remains and funerary objects for repatriation.

Employees of the CREO discussed their work for the Tribe and had a table set up with displays of traditional baskets made from bark and displays of native plants. CREO employees gave walking tours of the beautiful 40-acre property, the extensive garden with myaamia corn and a variety of other vegetables. Members fished in the pond and played stick ball on the beautiful lawn. Events were scheduled throughout the afternoon with a stomp dance that evening.

On Friday, September 15th the Tribe hosted a reception for Indiana Attorney General Todd Rokita, who was interested in visiting the Tribe's property located in the heart of myaamia homelands and to meet and speak

with tribal members. Chief Lankford introduced Attorney General Rokita as a true friend of the Tribe, whom he met seven years ago in Washington, D.C. when Attorney General Rokita served in the U.S. House of Representatives for Indiana's 4th District. Chief Lankford explained that while Attorney General Rokita was in Congress, he sponsored legislation the Miami proposed to make changes to the Native American Graves Protection and Repatriation Act.

NAGPRA is a 1990 law passed to protect Native American human remains, funerary objects, sacred objects and objects of cultural patrimony. This law requires institutions to consult with Tribes and allow Tribes to repatriate our ancestors and take possession of our historical artifacts. Attorney General Rokita was troubled to learn of the years of violations of NAGPRA by institutions across the country, and the story of violations without any real recourse at Strawtown Koteewi Park in Indiana. The "Rokita Bill", as it became known, provided long overdue and common-sense improvements to NAGPRA by improving tribal participation in the consideration of NAGPRA violations, and increasing fines for violators.

Attorney General Rokita has been a strong advocate of sovereignty, not just for the Miami Tribe, but for all Tribes. He respects the Miami Tribe's culture and historical connection to the Tribe's homelands. Leadership gifted Attorney General Rokita with a Pendleton blanket as a sign of the Tribe's respect and appreciation for his efforts on behalf of Myaamia people. Attorney General Rokita spent the rest of the event speaking with tribal members one-on-one and said he enjoyed the opportunity to meet with tribal members.

### Expand your vocabulary

Download the Myaamiaataweenki 'Miami Language' Dictionary!



ILDA Dictionary



nitlika Friend (addressing form)  
nitlikaamika Friend (addressing form)



## A visit to Indiana Dunes and the new Indigenous Cultural Trail

Staff Article

Diane Hunter, Heritage Preservation Specialist of the Miami Tribe of Oklahoma, has worked with Indiana Dunes National Park and Tourism Vice President Christine Livingston for six years (2017) on a project to recognize the native presence at Indiana Dunes, located in the Calumet Region (Northwest Indiana and Northeast Illinois). This recognition includes a land acknowledgment honoring the Indigenous cultures that see this area as part of their homelands, signage with language in Potawatomi and Miami, and building permanent relationships with local tribes.

Located east of Chicago on the Lake Michigan shoreline in Porter County, Indiana Dunes National Park contains a diverse and unique ecosystem. The trail will focus on the Indigenous presence of the region while also teaching travelers about the local water, seasons and cycles, plants and animals, and sustainability and adaptation practices of the park. Neekawikamionki, 'Indiana Dunes,' is a place well-traveled and occupied by Myaamiaki since time immemorial. Its location is a part of our traditional homelands that stretches from the saakii-weesippiwi 'St. Joseph River' south into the waapaahšiki siippiwi 'Wabash River,' among other areas we called home to the east, west, south, and north.

The trail starts at the Indiana Dunes Visitor Center, the gateway to the national, state and Porter County parks. Serving over 100,000, and recently as many as 200,000 visitors annually, this site will encourage visitors to follow the trail and learn about the natural history of this region with Miami and Potawatomi language and input into the signage. The area, around 5 acres of trails, is connected to 15 acres of National Park and represents the wide variety of plants and animals that occupy the diverse ecosystem. The trail system will recognize the presence of Myaamiaki along with the region's Potawatomi people. This recognition is highlighted by signage that contains myaamiaataweenki 'Miami language' and a large fire pit with the name "Myaamia" on it.

During a dedication of the trail to the public on Wednesday, September 27th of 2023, tribal employees Dustin Olds (Second Chief and Natural Resources Officer), Diane Hunter (Heritage Preservation Specialist), Logan York (Tribal Historic Preservation Officer), and Nate Poyfair (ARPA Nooŋonke Project Manager), attended the event as representatives of the Miami Tribe of Oklahoma and as guests of Indiana Dunes National Park. This event highlighted the plans for trails, signage, boardwalks, and other aspects of the trail that will enhance the visitor

experience while educating on the indigenous history and presence in the region. During a flag-raising event commemorating the involved tribes and organizations, Dustin Olds and Diane Hunter addressed those in attendance and thanked the Indiana Dunes National Park Tourism Department for their thoughtfulness and eagerness to involve the Miami Tribe of Oklahoma. Both also spoke on the Myaamia history in the region. Logan York was the flag-bearer for the Miami Tribe of Oklahoma, and a flag was raised at the Visitor Center during the ceremonies. Also speaking at the event was Rebecca Richards, Chair of the Pokagon Band of Potawatomi

Following the formal ceremony of raising tribal flags and a brief dance led by Pow-Wow dancers from the Pokagon Band of Potawatomi, the event continued around the new Myaamia fire pit with words from Diane Hunter. She explained the artistic design of the fire pit and more comments on the Miami Tribe of Oklahoma and our history in the region. Concluding the day's events, a local animal rescue released a red tail hawk to commemorate the occasion.

The Miami Tribe of Oklahoma and the Cultural Resources Office thank the National Park Service, Indiana Dunes Tourism, and Christine Livingston for graciously including Indigenous people in their new project. Christine Livingston worked with Hunter for six years on this project and later worked with York. Indiana Dunes National Park has taken the time to learn about the Miami Tribe of Oklahoma so that they may recognize our historical presence in the region appropriately.

York says, "From the beginning of this trail's inception, the Indiana Dunes National Park has included our perspectives and ideas; we helped design the trail from the ground up. Literally on the ground, there are Potawatomi ribbon work designs as crosswalks and a giant woodland turtle as part of the sidewalk. We even helped pick out the tables and the awning designs. There are painted murals designed in collaboration with us and the Potawatomi, and educational signage along the trail that will be there to educate the public on the actual history of these areas as well as a place for our voice to be heard in our traditional Homelands."

The effort to recognize the tribes from this region will hopefully set a benchmark for further inclusion of the Indigenous peoples from the Lower Great Lakes region and our traditional homelands.

The Indiana Dunes National Park also wrote the following acknowledgment; "Indiana *Continued on 8A >>*



Logan York bore the tribal flag for the Miami Nation along with Potawatomi Veterans for the welcome ceremony. Photo by Nate Poyfair.



Diane Hunter expresses her gratitude to Indiana Dunes National Park and Park Tourism VP Christine Livingston for efforts to include Myaamiaki in the planning and implementation of the Indigenous Cultural Trail. Photo by Nate Poyfair.



Second Chief Dustin Olds speaks to visitors on the importance of recognizing Myaamiaki presence in the region and his gratitude to Indiana Dunes National Park. Photo by Nate Poyfair.

# INDIANA DUNES INDIGENOUS CULTURAL TRAIL





Pictured left to right, Nate Poyfair, Logan York, Christine Livingston, Dustin Olds, and Diane Hunter. Photo by National Park Service staff.

<< Continued from 7A

Dunes Tourism and the National Park Service acknowledge with great respect that the Indiana Dunes are within the traditional lands of the Bodéwadmik/Potawatomi and Myaamia/Miami Peoples past and present.

the Indigenous People who inhabited it throughout the generations. We are working in partnership to bring Indigenous voices to the forefront and to continue the tradition of caring for this land. As you walk along these trails, remember the ancestors – those who made this place their home and still have ties here.”

We honor with gratitude the land itself and



# SUMMER 2024 TAR CREEK APPRENTICESHIP PROGRAM (TCAP)

## Program Recruitment

Seeking students who are interested in earning money in northeast Oklahoma while connecting with nature on a cultural level and gaining firsthand experience in natural resources restoration. High school, Vo-Tech, and college students (ages 16-21) are being sought from the following tribes: Cherokee, Eastern Shawnee, Miami, Ottawa, Peoria, Seneca-Cayuga, and Wyandotte.



View the student application, here: <https://forms.gle/zu4my6fxVf8mu5gH7>

6-week Program starting Wednesday, May 29, 2024

Participants earn income & an Oklahoma Lifetime Hunting & Fishing License.

Reconnect with nature on a cultural level while helping the environment. Join the adventure!

APPLY NOW. Space is limited.



### TRIBAL SPONSORS:

Cherokee, Eastern Shawnee, Miami, Ottawa, Peoria, Seneca-Cayuga, & Wyandotte

For more information, call or text:

TeNona Kuhn (918) 325-9207  
Tami Lowery (918) 541-8305

## Myaamiaki at the Feast of the Hunters' Moon

Diane Hunter

Myaamia Heritage Preservation Specialist

The Feast of the Hunters' Moon is an annual event in West Lafayette, Indiana, re-creating a fall gathering of French and Native peoples that might have taken place at Fort Ouiatenon in the mid-1700s. Fort Ouiatenon was established in 1717 to facilitate French trade with the Waayahtanooki (Wea people) in their village called Waayahtanonki across the Waapaahšiki Siipiiwi (Wabash River). The name "Ouiatenon" was a French variation of "Waayahtanonki." Other Native peoples, including the Kickapoo and the Mascoutin, also came to live around Fort Ouiatenon.

This year was the 56th Feast of the Hunters' Moon, celebrating the historic time and place, and the second year the Miami Tribe of Oklahoma participated in the event. This participation was the result of several years of collaboration and cooperation between the Miami Tribe Historic Preservation Office and the Tippecanoe County (Indiana) Historical Association, which sponsors the event. Among other projects, this collaboration resulted in the Tribal Historic Preservation Office, represented by Diane Hunter and Logan York, along with Tribal citizen Greta Hedeem, participating in the 2022 Feast. This year's participants from the Miami Tribe were Claudia Hedeem, Diane Hunter, and Miami University Myaamia students Jared Nally and Pimyotamah Hartleroad.

The public event was on October 7th and 8th, following a day dedicated to school groups and homeschoolers on October 6th. Each public day began with a procession and a welcoming ceremony. Diane and Pimyotamah participated in the procession. During the ceremony, Diane welcomed all attendees to Myaamionki, and Pimyotamah sang a beautiful Myaamia entrance song.

The children who visited the Myaamia booth were particularly interested in learning primarily from Pimyotamah and Diane about how to play games of seenseewinki (the bowl game) and mahkisina meehkintiinki (the moccasin game). They were also interested in learning about the Myaamia version of peekitahaminki (lacrosse) with our wooden sticks and traditional wooden balls.

Jared shared his knowledge of traditional fiber arts and Myaamia homes. He and Claudia taught visitors about elm bark baskets, the transition from clay pots to metal pots received through trade with the French, and other traditional knowledge.

The advantage for the four Myaamia participants was that it provided an opportunity to learn from each other's knowledge.

Approximately 44,000 people attended the 2022 Feast. The total count is not yet available for this year, but the number of visitors was likely about the same as last year. After two years in a row, the relationship between the Miami Tribe of Oklahoma and the Tippecanoe County Historical Association is firmly established, and both are planning for a Myaamia booth at the 2024 Feast.



## This Year's Eighth Annual Tribal Nations Conference

Madalyn Richardson

Arts & Cultural Education Content Specialist

This year's Eighth Annual Tribal Nations Conference was hosted at Easton Place in Columbus, OH, beginning Tuesday, October 10th and ending on Saturday, October 14th.

This annual, week-long conference began in 2016 and serves as a liaison to relationships between Ohio History Connection (OHC), the Ohio Department of Transportation (ODOT), and this year, 13 of the over 35 tribes with a historic presence in the state. More than 30 tribal representatives and 50 guests attended daily, with a total of about 100 individuals attending the conference during the week.

During the conference, the tribal representatives had the opportunity to review and discuss significant ODOT projects that involve ground disturbances from new infrastructure, renaming of regional rivers, signage at rest stops, and more. These include ground disturbances from new infrastructure, renaming regional river names, signage at rest stops, and more. OHC and ODOT aim to reflect more tribal awareness, invite tribal input, and comply with the Native American Graves Protection and Repatriation Act (NAGPRA).

Tribes in attendance included the Absentee Shawnee Tribe, the Delaware Nation, the Eastern Shawnee Tribe, the Match-E-Be-Nash-She-Wish Band of Pottawatomi Indians (Gun Lake Tribe), the Miami Tribe, the Osage Nation, the Ottawa Tribe, the Peoria Tribe, the Pokagon Band of Potawatomi, the Seneca Cayuga Tribe, the Seneca Nation, the Shawnee Tribe, and the Wyandotte Nation. Scott Willard, Second Councilperson of the Miami Tribe and NAGPRA Director, attended the week's events. He also had the opportunity for conversations with other tribal representatives and State of Ohio connections.

ODOT and the Federal Highway Administration engaged in a NAGPRA discussion about relinquishing state control over burial and funerary objects. The Nature Conservancy presented on their partnership with tribes for land management and NAGPRA burial on some of their Ohio properties.

The World Wildlife Fund is working on an Ohio River restoration project to improve habitats, provide pollution cleanup, keep their citizen and tribal stakeholders informed, and address cultural concerns.

U.S. Forest Service and U.S. Department of Agriculture personnel presented about a project involving the Waterville, Ohio interurban bridge. When the bridge was built more than a century ago, one of the supporting pillars was placed into a culturally significant island in the Maumee River, known as Roche de Boeuf. The bridge is now crumbling into the river and must be removed. In the process, Roche de Boeuf will be protected and restored.

The State of Ohio will soon open the Great Council State Park Museum near Chillicothe, Ohio, at the Mad River site, the birthplace of Tecumseh. The plans for the new state park were developed in consultation with the three Shawnee Tribes: the Eastern Shawnee Tribe, the Shawnee Tribe, and the Absentee Shawnee Tribe. Talon Silverhorn, Cultural Programs Manager for the Ohio Department of Natural Resources and citizen of the Eastern Shawnee Tribe, has been instrumental in the project development.

OHC presented on the process of applying for a World Heritage Site. The application is the size of a big book, Willard says. OHC proposed writing a narrative to explain the process, and those at the conference discussed what might be included.

One evening during the conference, all tribal representatives were invited to meet Ohio Governor Mike DeWine at the Governor's mansion. It was a celebration of the Hopewell Mounds receiving World Heritage status and an opportunity for networking and socializing with conference attendees. The Miami Tribe gifted the governor a custom box made by tribal member Jody Gamble. Willard and Miami Tribe General Council Robin Lash also enjoyed a visit with the governor, his wife, and his niece for about an hour during the evening. This was Lash's first year to attend the conference, and she said she enjoyed her experience.

Each year, the conference includes a site visit. This year, the confer-



2022 Ohio Tribal Nations Conference group photo taken during a site visit to Newark's Great Circle Earthworks (Newark, Ohio), one of eight geometric earthwork complexes across Ohio recently inscribed in UNESCO's World Heritage List. Photo by Jamie Marsh, Ohio History Connection

ence concluded on Saturday with a visit to the Hopewell site so visitors could take part in the dedication of Hopewell as a World Heritage Site. Diane Hunter, Myaamia Heritage Preservation Specialist, and Jared Nally, Myaamia student at Miami University, attended the dedication.

The conference is a combination of presentation, collaboration, and consultation. This experience allows for challenging conversation, partnership, relationship building, and a natural process of decision-making through dialogue and relationship.

Scott Willard says it's a great way to stay current on statewide projects that take years to accomplish. Being a tribal representative also provides an excellent opportunity to build relationships with other tribal organizations and state departments in Ohio. It is a perfect opportunity to collaborate early in the discussions. Being involved in the conversation allows tribal representatives to impact OHC's and ODOT's decisions.

Jason Watkins, staff archaeologist and tribal liaison at ODOT says, "The friendships that we've made are a game changer." He went on to say that the impact of this conference in building relationships between the tribes and the state has been profound, and they want to keep moving forward. Watkins also hopes this conference will invite, inspire, and show other states how to build these relationships with tribes face-to-face.

This year the conference, centralized at Easton Place in Columbus, Ohio, included the visit to the Governor's mansion, a trip to the Johnston Farm and Indian Agency with a visit to a NAGPRA burial ground in Miami County, and the OHC-hosted trip to the Hopewell World Heritage Site.

Each year, an invitation to the conference is sent out by the Ohio History Connection to all tribes considered indigenous to Ohio at some point in history, a total of 35 tribal presences. Hopefully, more and more tribes and states will choose to take a "seat at the table" in years to come.



From L to R: Miami Tribe General Council Robin Lash, the Governor's wife Francis Struewing, Governor Mike DeWine, and Miami Tribe Business Committee member Scott Willard. Photo courtesy of Scott Willard.

# Veterans Day Gourd Dance

**Madalyn Richardson**

ARPA Cultural & Arts Education Content Specialist

Saturday November 11, was the Third Annual Veterans Day Gourd Dance 'kohsetawaataawi meekaahkiihpanaki', A?tekwat?mesony? "de tiskrayehta? – honoring and giving thanks to our veterans – hosted by the Peoria, Miami, and Wyandotte tribes.

The dance was held at the Miami Tribe's Council House and led by Master of Ceremonies, Juaquin Hamilton-Youngbird (Sac & Fox/Cheyenne/Shawnee); host drum, Tronbow Singers (Otoe-Missouria, Ponca, Osage, Pawnee); head Gourd Dancer, Jason Bender, U.S. Marine Corps (Absentee Shawnee); Arena Director, Chuck Bread (Kiowa/Cherokee/Creek/Seminole).

Charla Echohawk of the Peoria, Julie Olds of the Miami, and Sherri Clemmons of the Wyandotte tribes organized this year's event. The dance was well-attended and a great opportunity to honor the service of our veterans.

The Gourd Dance began at 1:00 PM and continued until 5:00 PM, when there was a break for supper. For the meal, bison, beef and hominy, pork and cracked corn soup, fry bread, grape dumplings, and brownies and cake were prepared by Mari-ah Tyner and her team and served to all guests. Afterward, gourd dancing continued from 7:00 to 9:00 PM.



*Miami veteran in attendance at the Veteran's Day Gourd Dance. Photo by Madalyn Richardson.*



*Sherri Clemmons of the Wyandotte tribe, Julie Olds of the Miami, and Charla Echohawk of the Peoria. Photo by Madalyn Richardson.*



*Veteran during the afternoon gourd dance. Photo by Madalyn Richardson.*



*Shannera McCoy, Miami Nation Princess. Photo by Madalyn Richardson.*



*Army veteran during the afternoon gourd dance. Photo by Madalyn Richardson.*



*Men and women participating in a dance. Photo by Madalyn Richardson.*



*Sac & Fox Nation Tribal Princess. Photo by Madalyn Richardson.*



*Veterans during the dance. Photo by Madalyn Richardson.*



*The shawl of a veteran, veterans' flags, and another veteran. Photo by Madalyn Richardson.*

# MIAMI NATION NEWS iishi-mihtohseeniwiyancki aatotamankwi



Myaamia Publications – Vol. 17, No. 2, Fall 2023 – Section B – History & Culture – Noosonke Siipionki Myaamionki

## meekaahkiihpanaki aniimaanemawe 'Veterans Flag'

**George Ironstrack**

Assistant Director/Program Director, Education Office, MC

In 2020, the Miami Tribe of Oklahoma officially unveiled our Meekaahkiihpanaki Aniimaanemawe 'Veterans Flag.' Julie Olds, MTO Cultural Resource Officer, designed this niimaakani 'flag' to reflect Myaamia cultural thinking about warfare and the people who become known as warriors in our community through their sacrifice. In this post, we're going to take some time to explain the cultural meanings of the imagery and colors that are on display in the flag.

The word that sits below the pipe on the flag, meekaahkiihpanaki, means 'those who used to be warriors.' This word emphasizes that for these individuals, their military service is concluded. This differentiates them from a maamiikaahkia or antopaliala, a 'warrior' who is actively serving in an organized military.

Above meekaahkiihpanaki is a neehpikilita ahpwaakana 'red pipe'. Historically, pipes of this type were used to communicate about both war and peace. When Myaamia people covered an ahpwaakana in alamoni 'red ocher' (a red color produced by grinding hematite stone) it was used to bring people together in support of war. Those who smoked this red pipe indicated their desire to engage in warfare.

Behind the ahpwaakana resting at an angle sits a pakamaakani 'war club.' Historically, this was the personalized weapon of any Myaamia man who was actively involved in warfare. It is colored red in this design to remind people of the alamoni often applied to clubs for the same reasons described above. The diamond patterns at the top of the gunstock war club follow the pattern on the Myaamia community flag, and are a reminder that our warriors fought and continue to fight to protect our community. The ehsipana 'raccoon' paw print that sits above the diamond pattern recognizes that at one point in Myaamia history the Raccoon Clan had the responsibility of organizing war at the village level.

Behind the crossed ahpwaakana and pakamaakani sits a green circle, which symbolizes peaceful alliance. The circle symbolically reminds us that most communities prefer peace to war. War is sometimes viewed as necessary, but peace is usually the outcome that most communities seek over time.

Behind the green circle rests three strips sitting on a black background. Each of these colors has important cultural meaning for Myaamiaki. Meekateeweeki 'it is black' is directionally associated with the north and symbolizes depth of time, the accumulated wisdom of elders, death, and the darkness of war. Oonsaaweeki 'it is yellow' is directionally associated with the east, the rising sun, birth/re-birth, and the earliest years of youth. Iihkipanki 'it is blue/green' is directionally associated with the south, summer, warmth, and older youth who are beginning the transition to adulthood. Neehpikanki 'it is red' is directionally associated with the west, the setting sun, blood, sacrifice, warfare, and adulthood. Only adults in Myaamia communities were allowed to paint themselves with the color red.



*Meekaahkiihpanaki Aniimaanemawe 'Veterans Flag' designed by Julie Olds, Miami Tribe of Oklahoma*



*Myaamia citizen and U.S. Air Force veteran James Battese carrying in Meekaahkiihpanaki Aniimaanemawe 'Veterans Flag' at the 2022 Miami Nation Pow Wow in Miami, OK. Photo by Karen L. Baldwin.*

Taken as a whole, our Meekaahkiihpanaki Aniimaanemawe 'Veterans Flag' brings past symbols of warfare and brings them into the present. The flag recognizes the sacrifices of those who fought on behalf of our community across time. When the Myaamia community uses our Veterans Flag, we continue the important practice of holding up meekaahkiihpanaki 'veterans' and recognizing their service, as well as the impact that their service has on them. **Republished from aacimotaatiiyankwi - A Myaamia Community Blog, posted November 7, 2023 <https://aacimotaatiiyankwi.org/2023/11/07/meekaahkiihpanaki-aniimaanemawe-veterans-flag/>**

## BEAD EMBROIDERY WORKSHOP

with Myaamia citizen & artist

**Katrina Mitten**

Jan. 25th, 2024



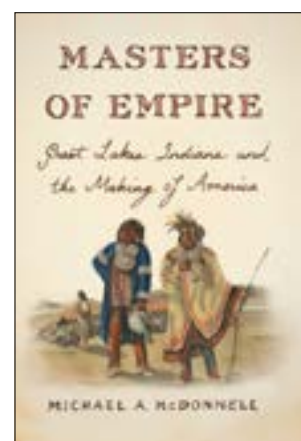
Limited seating available. RSVP to [makerspacecoordinator@gmail.com](mailto:makerspacecoordinator@gmail.com) by Jan. 3rd, 2024



# wiintanto wiintaakani 'You read a book!'

**Nate Poyfair**

ARPA Project Manager & Special Project Researcher



**Masters of Empire: Great Lakes Indians and the Making of America**  
Michael A. McDonnell

This book focuses on the Anishinaabeg/Odawa people, who are now parts of federally recognized tribes in Michigan and Oklahoma, and

their presence at the straits of Michilimackinac. During the early colonial period, the Straits at Michilimackinac (the waterway between Michigan's upper and lower peninsulas connecting Lake Michigan and Lake Huron) was considered the most crucial gateway to trade and diplomacy to the western and northern Indian nations. During the early colonial period, the Anishinaabeg knew their territorial advantages. Their geographical positioning and negotiating strength gave their people leverage with the French and other native nations.

The position of the Anishinaabeg/Odawa at the straits impacted their neighbors and began an intense rivalry with other indigenous groups, most notably the Haudenosaunee. Using private French traders, called Coureurs de bois in French, the Odawa learned how to deal with these Europeans and came to understand their motives, needs, and weaknesses. Using leverage and other political strategies to maintain influence over the French helped maintain Odawa and Anishinaabeg power in the Great Lakes Region or Pays d'en Haut as it was referred to by the French. Especially during early contact with the French in the Great Lakes region in the 17th century.

Another important subject in this book is Anishinaabeg relationships with their neighbors. Two categories of people, the inawemaagen (relative) and meyaagizid (foreigner), were the only types of people in the Anishinaabeg world. Although Algonquian, the Anishinaabeg based their relationships with meyaagizid around conflict, suspicion, and rivalry. Understanding this ideology helps the reader to interpret why Odawa and other Anishinaabeg used marriage to keep themselves strategically tied to specific communities. As Iroquoian or non-related Algonquian neighbors moved to Detroit and the northern parts of present-day Indiana and Ohio following the Beaver Wars in the 18th century, the Anishinaabeg were alarmed, as a new set of potential rivals and enemies were now to their south.

One of McDonnell's primary arguments, impacting how we view our history, is the significance of the attack on the Myaamia village of Pickawillany (the village site is just north of present-day Piqua, Ohio). McDonnell argues that the Ojibwe and Odawa attack on the English-allied village at Pickawillany and the killing of Myaamia akima Meemeeshkia in front of his relatives was "the opening salvo" that began a chain of events that would result in the Seven Years' War and a global war between

France and England—changing the futures of millions of people living under colonial influence.

McDonnell helps the reader understand the miscommunications, cultural differences, and very different motives of the native peoples and colonial powers of this early period of contact. The native groups and colonial powers held advantages and leverages in their relationships. McDonnell highlights how the Odawa could influence or force the French into decisions and alliances to which they were perhaps not entirely in agreement. An excellent look into the politics, economics, and warfare within the Great Lakes in the early colonial period, *Masters of Empire* does a great job of illuminating the complexities of Indigenous political and social networks and framing the violence resulting from the influx of colonial goods and provocations.

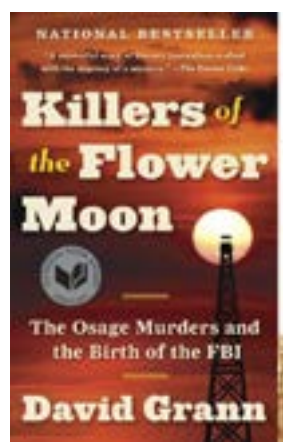
**Killer of the Flower Moon: The Osage Murders and the Birth of the FBI**  
David Grann

From the perspective of a white American, *Killers of the Flower Moon* is based on the Osage Nation, wealth, inheritance, violence, and betrayal. It became a jaw-dropping rendition of the murders of Osage people in the 1920s due to oil discoveries on their lands. Focusing on the FBI investigators of these crimes, this book clarifies how Osage people were murdered by white people so that they could steal their wealth and property.

During the 1920s, as oil was discovered on Osage lands, the people of Osage Nation quickly became the wealthiest people per capita in the world. As jealousy and greed grew outside the community, powerful men began targeting the Osage in killings to eliminate them from their lands and take wealth altogether. Over twenty Osage, perhaps many more were killed in various ways. Mollie Burkhart, an Osage woman who loses many family members to murder, William K. Hale, and Ernest Burkhart become primary characters in the web of crime and violence that Grann portrays. As time passed and the newly formed FBI began to investigate the case, lead investigator Tom White took on unraveling the layers of corruption surrounding and, at times, killing the Osage in Oklahoma.

As White continues his investigation surrounding the mysterious deaths of the Osage, layers of political and economic corruption surface on a scale still shocking today. During a time where many indigenous nations within the United States were at their weakest, the Osage were afforded an opportunity at wealth that almost no one in the world had. Yet still, white businessmen and landowners around them circled like vultures and began instigating and committing atrocities on the Osage to gain their wealth.

An acutely distressing recollection of the predation of the Osage, *Killers of the Flower Moon* gives Miami people an insight into the ways that white settlers and neighbors preyed



on native people just west of our reservation. As you read this book, reflect on the violence and corruption that the Osage people faced and use that as a catapult into understanding our tribal history in the corrupt practices of the American and local governments to wrestle away land and wealth from our people.

If this topic interests you, I encourage you to review our Aatotantaawi "Let's Talk About It!" discussion from July 2020. This discussion is available through the recording via the Myaamia Center YouTube channel. If desired, a further look into this period of Osage history is possible through the novel "A Pipe for February" by Charles H. Red Corn.

**Mankiller: A Chief and Her People**

Wilma Mankiller and Michael Wallis

As a former topic of our Aatotantaawi! "Let's Talk About It!" group, *Mankiller: A Chief and Her People*, provides readers with the story and

personal reflection on the life of a Cherokee and female chief. Covering the broader events of Native American modern history, such as the Indian civil rights movement of the 1960s and some much deeper Cherokee history, *Mankiller* narrates how her life path and experiences have shaped her as a chief.

Experiencing a move from Oklahoma to California as a young child, *Mankiller* explains the complexities of moving to a more developed part of the United States from a rural Oklahoma home and how this change led to her becoming involved in the Red Power movement. Living in California, she became engaged in social activism and was present at the occupation of Alcatraz in 1969. Alcatraz not only made her aware of the need for further social activism on behalf of Native Americans, but the event also forever motivated her to work toward social and political improvements for Native American people and tribes.

Throughout her life, Wilma Mankiller faced significant obstacles and tragedies that built her determination to empower women and Native Americans both in her community and in the broader indigenous communities in our country.

This book provides the reader with an encompassing view of how modern-day tribal politics have been shaped by a generation of men and women who were a part of the Red Power movement and ushered in a new era of Native American political, social, and economic change.

This book and other fascinating topics were covered in the Aatotantaawi discussion in September of 2022. After reading, feel free to reflect and review this book by viewing the recorded discussion via the Aatotantaawi! "Let's Talk About It!" Facebook page, or directly on YouTube. Dr. Cameron Shriver leads an exciting and thought-provoking discussion where we review the book and discuss the lives of female leaders within our tribe.

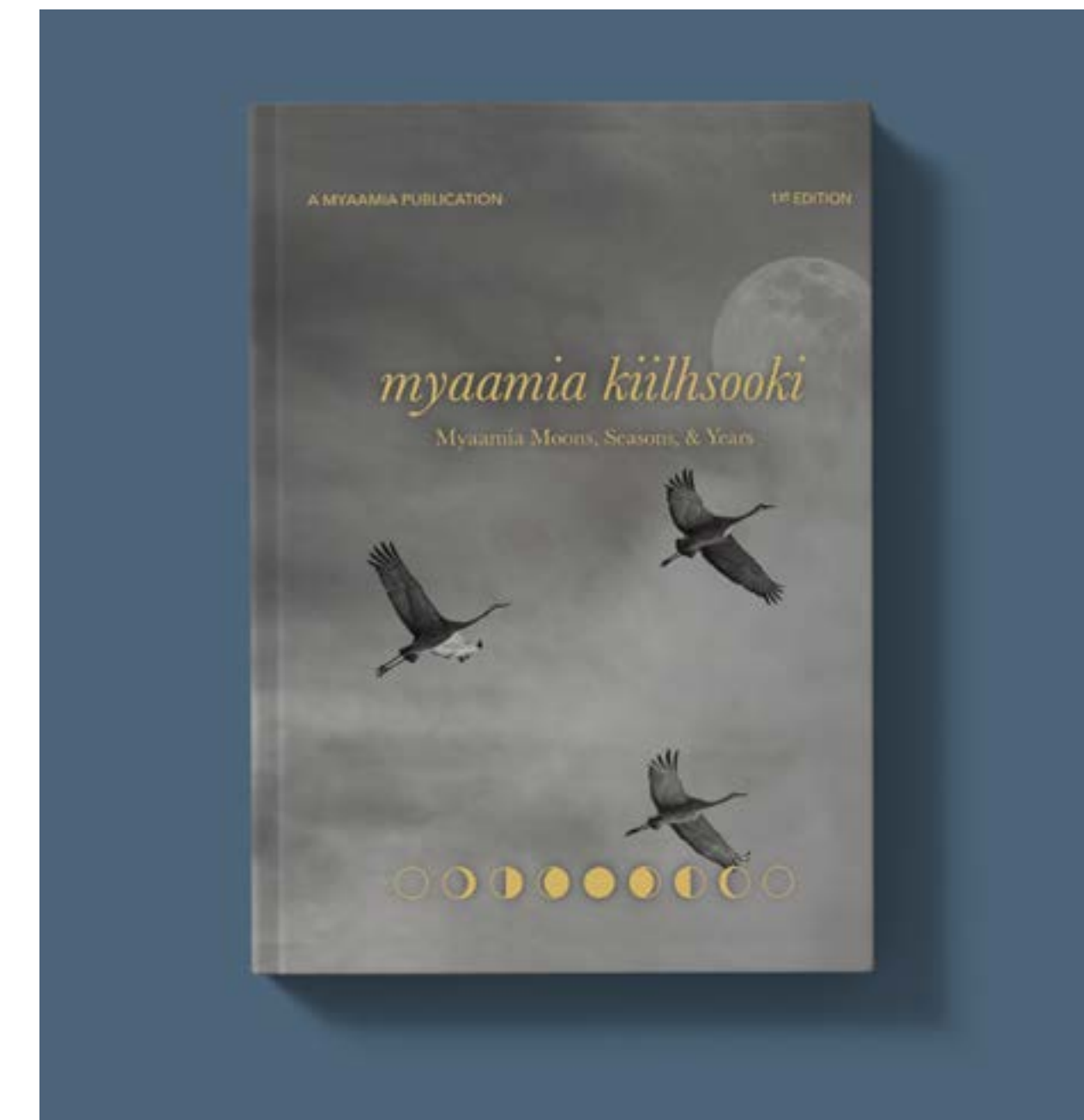


# BOOK RELEASE: myaamia kiilhsooki 'Myaamia Moons, Seasons, and Years'

The Cultural Resources Office continuously looks for new ways to create learning tools for Myaamiaki. Last year, along with Cultural Resources Office and Myaamia Center staff members, the ARPA Nooŋonke team led by Madalyn Richardson, Cultural and Arts Education Content Specialist, and I, Nate Poyfair, began a journey to create a learning tool for tribal members to be able to understand our Myaamia Kiilhswaakani 'calendar' better.

The best tool we could create would be a book corresponding to the calendar. This book allows you to follow along with the months, seasons, transitional periods, and traditional practices during certain times of the year. We envision this publication to be something that families use together when following along with the Myaamia Kiilhswaakani, and a result of this would be families learning with each other. As a nation that lives throughout the United States in diaspora, we hope this creation will help everyone observe their surrounding environments, but more importantly, practice this observation together. A part of Myaamia identity for millennia has been understanding our environments and living in correlation with environmental changes. For example, winter stories and lacrosse games are based on seasonal changes, thus requiring at least a minor understanding and awareness of seasonal changes around us.

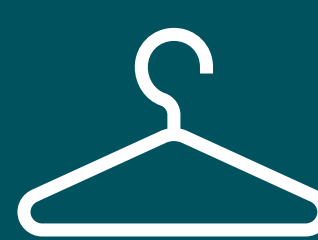
The book we have created, 'myaamia kiilhsooki: Myaamia Moons, Seasons, & Years,' is a collaborative effort between many Myaamiaki and educational peers. Using ideas from Jarrid Baldwin and Kristina Fox of the Myaamia Center, along with planning and creating this publication from the ARPA Nooŋonke team, we are nearing a finished product. Around 100 pages, this publication will serve as a textbook and coffee table book. Each page of this book is a collaborative effort from many community members. Beautiful artwork, photography, and informative content result from Myaamiaki contributions.



As we near this exciting new publication's completion, we aim for a release date during our 2024 Winter Gathering in Nooŋonke Siipionki (Miami, OK). Even more exciting, we plan to mail a copy to each registered household free of charge to help facilitate our community's learning and educational development. Following the initial release and presentation of the book at the Winter Gathering, we anticipate doing another presentation at our Lunar New Year's party in February of 2024. Following these two events next year, there will be more announcements on when

to expect your copy to arrive in the mail, so be on the lookout!

Although each household will receive one copy, extra copies will be ordered for a low-cost purchase option through our MHMA (Myaamia Heritage Museum & Archive). As we near the release of our publication, we would like to say miħši neewe 'big thanks to those who helped us create this beautiful publication. We hope to see you at the Winter Gathering!



at the



Open 9am - 5pm | 28 N Main, Miami, OK 74354  
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# MYAAMIA COMMUNITY RESOURCES

Myaamia citizens and families have many language and cultural education opportunities available on the web. The following sites regularly post videos, photos and current news clips from the Miami Tribe of Oklahoma and the Myaamia Center at Miami University.

**MIAMI NATION WEBSITE** [www.miamination.com](http://www.miamination.com)

**MYAAMIKI** Miami Tribe of Oklahoma (closed group for Tribal citizens & their immediate family members)

**AATOTANKIKI MYAAMIKI** Miami Nation News

**Miami Nation Events** Where public events are posted

**EEMAMWICIKI** Facebook (our summer youth programs)

**MYAAMIA CENTER** Facebook

**AATOTANTAAWI "Let's Talk About It"** Myaamia Community Discussion Group for books, movies, shows, etc.

**AACIMOTAATIIYANKWI** Myaamia Community Blog

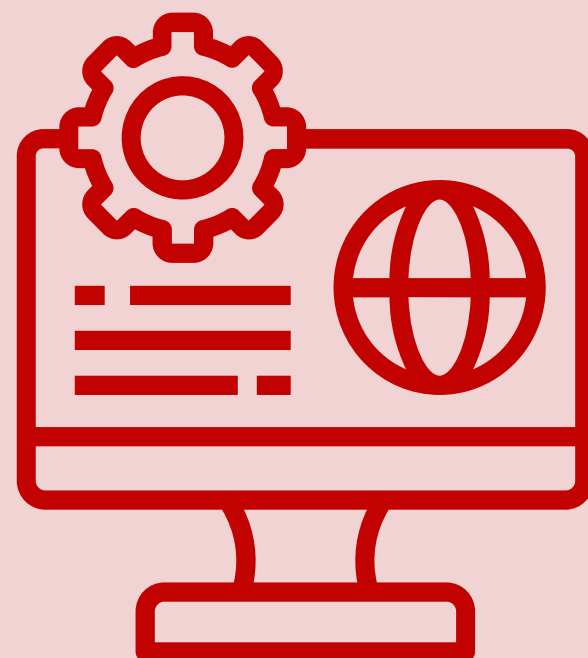
**KAAKISITOONKIA** the Myaamia Heritage Museum & Archive's online archive [kaakisitoonkia.org](http://kaakisitoonkia.org)

**Miami Nation Gift Shop** [myaamiagifts.square.site](http://myaamiagifts.square.site)

**ILDA Myaamia Online Dictionary** (Miami-Illinois Indigenous Languages Digital Archive) [mc.miamioh.edu/ilda-myaamia/dictionary](http://mc.miamioh.edu/ilda-myaamia/dictionary)

**MYAAMIA CENTER** Youtube Channel

**ŠAAPOHKAAYONI** A Myaamia Portal [mc.miamioh.edu/eduportal/](http://mc.miamioh.edu/eduportal/)



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## Miami Tribe renews gatherings in Washington State

**Doug Peconge**  
ARPA Kiihkayonki Project Manager

On August 18th, 2023, the Miami Tribe of Oklahoma reaffirmed its commitment to tribal members living in Washington and Oregon with the Washington State gathering in Pasco, Washington. Jarrid Baldwin, Myaamia language coordinator at the Myaamia Center, and Doug Peconge, community program manager at the Tribe's Cultural Resource Extension Office, traveled to Washington to lead the program.

The two-day event started with extended families reconnecting with one another over dinner on Friday evening at the Red Lion Hotel. After dinner, Jarrid provided the community with some primary Myaamia language and finished the evening with a historical narrative about ŝiipaakana 'awl.'

Day two started with a lesson in lacrosse. Roughly 30 community members had an opportunity to catch and throw with a Great Lakes-style lacrosse stick. The morning ended with Jarrid leading the community in an immersive language activity. Tribal citizens would talk about objects they had with them, like cell phones, cups, and pens. After lunch, Jarrid gave a presentation on ribbonwork. After the presentation, Doug led the group in a ribbonwork project where each tribal member created a bookmark utilizing the ribbonwork pattern. While this gathering was similar to past events, additional cultural information was included at the request of community members during the 2019 gathering.

The Tribe hosts these gatherings to connect with the many Myaamia people living in the northwestern states. The growing Myaamia population in these northwestern states is the result of a federal program created for Native Americans in the 1930s. The great depression created problems for Myaamia citizens living in the nooŝonke 'Miami, Oklahoma' homelands. Finding jobs during this time was difficult for most, so the federal government created a program to assist Native Americans with employment. Regrettably, those programs required tribal citizens to relocate to the northwest states.

In 2014, the Tribe recognized this growing population of Myaamia people in Washington and Oregon and responded by sending Jarrid Baldwin, to Pasco Washington, to teach community members about their culture, tribal history, the Myaamia language, and general information about the Tribe. These gatherings continued annually until 2020 when COVID-19 interrupted all tribal programming.

This year, roughly 30 participants enjoyed the long-overdue gathering, successfully engaging in the language, culture, and history of the Miami Tribe. We're happy to continue these gatherings and connect with Myaamia people across the United States.



A myaamia family enjoy a meal and discussion with the language coordinator, Jarrid Baldwin. Photo by Doug Peconge.



Myaamia Language Coordinator, Jarrid Baldwin - Ciinkwia. Photo by Doug Peconge.



Attendees of the workshop participate in creating a myaamia web activity. Photo by Doug Peconge.



Myaamia tribal members visiting. Photo by Doug Peconge.



Myaamia tribal members working on arts and craft activities. Photo by Doug Peconge.



Other myaamia members participating in the myaamia web activity. Photo by Doug Peconge.

**SUBMIT OBITUARIES, BIRTHS, MARRIAGES, GRADUATIONS & OTHER HONORS ANNOUNCEMENTS**

**SUBMIT**

Photo resolution: 300 dpi  
Minimum size: 3" x 3"  
Formats: tif, jpg, pdf, psd

Tribal members and their family members are encouraged to submit detailed text and a color or B&W photo to newspaper staff at: [mtonewspaper@miamination.com](mailto:mtonewspaper@miamination.com)



## Tribal member takes immersion trip through Oklahoma

Denise Drake Estes  
Community Member Submission

In August, I was asked to attend a Native American Immersion trip to Oklahoma. I serve the Great Plains Annual Conference of the United Methodist Church (Kansas and Nebraska) on CONAM (Committee on Native American Ministries) and on the Mercy and Justice Committee for the Conference.

Fairly new to both committees, I was surprised to find myself invited. I would be attending with our Bishop David Wilson (Choctaw/Cherokee), the first Native American Bishop in the United Methodist Church, along with his Cabinet and various leaders, most of whom are clergy, of which I am not.

Under the guidance of our Bishop, we visited many sites in Oklahoma, places I haven't experienced before. We went to the First Americans Museum, the Washita Massacre site and the Greenwood Rising Museum. We also had the opportunity to listen to Dr. Henrietta Mann and Dr. Delores Bigfoot as part of our Immersion experience. We had the chance to work at the community garden at Skyline Urban Ministries in Oklahoma City, to give back to the land on which we were learning. Two Oklahoma Indian Missionary Churches (OIMC)- Clinton Indian UMC and Mary Lee Clark UMC showed us hospitality on our travels as well. To end our trip, we were guests of the Blackface family at the Ponca powwow.

The First Americans Museum was a lovely celebration of 39 different cultures. It represents the 39 tribes who currently have headquarters in Oklahoma, one of which of course, is the Miami Tribe of Oklahoma. How proud I was to see my people represented on those walls. To see artifacts from our culture and to learn more about the other 38 tribes as well. Seeing yourself represented in history is a powerful thing. I hope to be able to take my children soon, so they can also see their people and be proud.



Denise Drake Estes tying a piece of cloth to a tree in Washita in remembrance of what happened there. Photo by Todd Seifert

The Washita Massacre site was something unexpected for me. I didn't expect to feel the pain of the people who died, but I did. I didn't expect to feel a heaviness, a feeling of loss as I walked the site, but I did. Chief Black Kettle was simply trying to keep his people alive when they were brutally attacked. We tied ribbons upon a tree to remember and honor those who perished that day. After walking the site, I was feeling so much heaviness, knowing that often, the crusades for land were done in the name of God, and yes, done by Methodists. A hard truth to swallow.

I needed grace and that day I received it through Dr. Henrietta Mann. She told us of her two grandmothers, Vister and White Buffalo Woman. Both who survived the Sand Creek Massacre and then went on to survive Washita as well. It is a miracle she is alive to tell their stories and I am blessed to have heard it from her directly. She honored us by performing a smudge ceremony. I felt a healing in my soul that day.

As a young person, having grown up in diaspora, away from our homelands, learning about the land on which my ancestors walked was an eye opener. Growing up in Kansas, I learned little to nothing about Native Americans and not much about my own tribe, my own people. Nothing about whose land we lived upon. My goal as an adult, is to learn more about these truths and to teach my children the truth and to not let our ancestors be erased.

In March, along with two clergy friends, we will take 40 people to join us on a similar Immersion trip, we are calling it Oklahoma Racial Justice Encounter, where we will learn about Indigenous and Black Racial Justice topics specifically tied to places in Oklahoma. Clergy and laity from UMC churches in Kansas and Nebraska will learn and hopefully have their eyes opened to hard truths. I am honored to represent our people on this trip and hope to share personally with the group as well about our tribe and our experiences.



From LtoR: Henrietta Mann and Denise Drake Estes. Photo courtesy of Denise Drake Estes.

## ILDA Dictionary Offers 'New Word Requests'

Jarrid Baldwin  
Myaamia Language Coordinator

Have you ever been looking for a word in the dictionary and not able to find it? The dictionary has a specific section for these very requests!

If you remember, we have some tips for using the Myaamia online dictionary. We recommend trying out different phrasing or synonyms for the word you're trying to find and scrolling through all of the results. If the result you're looking for still doesn't show up after trying out our tips, then you'll need to submit a request to the language team.

The request form can be found by clicking on "Feedback" (found in the top right of the website and the homepage on the app). The form asks for

your name and email so our team can follow up with you about your request. You can enter multiple requests on the same form.

Once the form is submitted, the word goes on a request list for the language team and is managed by a Myaamia student worker. Last year this student was pinšiva, Logan Patrick, and our new dictionary manager is ciinkweensa, Grace Peconge. As manager, Grace's job is to add all requests to the dictionary along with other words she thinks are useful to the community. Next, I double check her spelling and add audio. The final step is for David Costa to double check the spelling and audio and hit 'approve' for it to go live.

As you can see, this process can take some time, especially during the summer months when the majority of our staff are traveling for Eemam-



Myaamia Online Dictionary website feedback page. Screenshot by Kristina Fox, MC.

wiciki summer camps and taking vacations. Keep in mind your requests also help us to know what language people in the community are wanting, which is very useful for us, so request away! We look forward to your future requests.



## Seed Between the Lines!

Dani Tippmann  
ARPA Kiihkayonki Community Food Program Director

We started this growing season a bit different than most, with a very rainy time followed by drought conditions. Lots of rain slowed the job of tilling the new plot of land for our vegetable garden at the Cultural Resource Extension Office in Kiihkayonki (Fort Wayne). We added mulch to the garden in between the rows to make walkways. It's good that the mulch was in the garden because it helped keep moisture in the ground when a mini drought hit the garden early in the summer. The local electric company donated the wood mulch, benefiting the tribe and the electric company. The electric company had a place to drop unwanted mulch from their tree trimming work, and our tribe received wood chips delivered to our garden for free.

After installing the mulched walking paths in the garden, we planted the rows with seeds and bedding plants. Tribal community members gave some seeds, and CREO also purchased some. Many of the bedding plants were ones that we grew in the sunroom on site. Soon, plants began to fill the garden in hopes of a good harvest. When the drought conditions set in, we responded with lots of watering. Next, the weeds appeared! A few tribal citizens stopped by over the summer to lend a hand weeding in the garden. (You know who you are, and we appreciate your efforts!) Soon, we started a compost pile, where heaps of weeds would go for an end to their "seedy" lives and make healthy soil for vegetables in the future.

Most of the gardening efforts focused on the vegetable garden, but we found time to install an herb garden near the house on the Cultural Resource Extension Office property. Its location, close to the backdoor, led to fresh herbs and a few more vegetables brightening up the table. The herbs that resided here were rosemary, sage, dill, parsley, mint, basil, mosquito plants, and peppers to fill the garden. The herb garden also has a comfortable wooden bench to enjoy a pond view.

Our harvest is luscious and nutritious in our first year of the vegetable garden! We had radishes, salsa (tomatoes, peppers, hot peppers, onions, and herbs), and squash from the garden at meals during Myaamia tribal events at the Cultural Resource Extension Office, as well as giving away produce to tribal members who stopped by.

The garden also had flowers to attract and help feed our resident pollinators – the honeybees. There are three hives on-site at the Cultural Resource Extension Office. The honeybees are busily preparing for the winter by making and storing honey. Soon, they will add other layers to their current beehive so the bees can store more honey for the cold winter. Once the bees have established enough honey for themselves, then we will be able to harvest honey from our bee-utiful friendly pollinators to eat.

Another creature that loves the garden is the monarch caterpillar. The flowers that grew in the garden were host to at least 18 caterpillars! Hopefully, they will all make it to the chrysalis and butterfly stage of life, enabling their offspring to call the garden their home next year.

As the weather turns chilly, the garden is still producing green beans, squash, corn, and root vegetables. These will provide some of the food at events this fall, so for a taste of the garden, come to the next event at the Kiihkayonki Cultural Resource Extension Office.



Planting garden rows at the CREO. Photo by Dani Tippmann.



Honey bee hives at the CREO. Photo by Dani Tippmann.



A garden and hoop house at the CREO. Photo by Dani Tippmann.

## Would you like to learn more about plants from a Myaamia perspective?

Mahkihkiwa hosts botanical archives from over 100 years ago as well as plant information that elders shared in the 1990s. The ethnobotanical site is named, Mahkihkiwa 'herb medicines,' as a reminder of the importance of plants to living well from a Myaamia point of view. There is so much that can be searched and explored!

Explore [mahkihkiwa.org](http://mahkihkiwa.org) today!





### MYAAMIA EDUCATION OFFICE BACK-TO-SCHOOL FUND AND SCHOLARSHIP INFORMATION

#### Back-to-School Funds

First and Second Semester Back-to-School applications will be mailed to all enrolled Miami Tribe of Oklahoma children ages Pre-School (minimum age of 4) to Seniors in High School (maximum age of 19). Back-to-School applications must be filled out completely. Please read the instructions on the application and make sure the bottom of the application is signed before returning to the Myaamia Education office by the deadline stated on the application. **FALL APPLICATIONS WILL BE MAILED IN JUNE OF EACH YEAR AND SPRING APPLICATIONS WILL BE MAILED OUT IN SEPTEMBER OF EACH YEAR.** If you do not receive an application, the application can be downloaded from the miamination.com

website under Services, Myaamia Education Office, Back-to-School funds or call for a new application to be mailed. Please make sure your address is up-to-date with the Member Services Department.

**PLEASE NOTE THAT LATE, INCOMPLETE OR UNSIGNED APPLICATIONS WILL NOT BE PROCESSED. THE MYAAMIA EDUCATION OFFICE IS NOT RESPONSIBLE FOR RETURNING INCOMPLETE APPLICATIONS TO BE SIGNED OR COMPLETED.**

**First Semester Applications** must be received by the Education Office by **July 1.**

**Second Semester Applications** must be received by **November 15.**

Eligible tribal members may apply for funding as listed below: Awards: **Pre-School**

*(minimum age of 4) \$50.00. Kindergarten through the 6th grade, \$75.00. 7th & 8th grade, \$100.00. 9th through 12th grade (maximum age of 19) \$150.00.*

If you have questions, contact the Education Office at **918-541-2176**. You must complete an application for each semester to receive Back-to-School Funds. Checks will be mailed within three weeks after the First semester application deadline, and after Christmas for the Second semester.

*\*The Tribe may require, at any time, the recipient of back-to-school-funds to produce receipts for items purchased with said funds as a requirement for receiving future funding. The policy of the Miami Tribe related to any matter involving a tribal member who is a minor is to communicate with the biological parent or legal guardian\**

#### Scholarships

The Miami Nation is committed to supporting the education of Myaamia people of all ages through the funding of scholarships and continuing education programs. The Myaamia Scholarship Selection Committee is made up of three Tribal members appointed by the Business Committee and given the responsibility of awarding the following scholarships on behalf of the General Council. Scholarships are awarded by the Committee through a blind application process. All scholarship applications must be fully completed upon submission, or the application will not be considered. Note: All scholarships offered by The Miami Tribe of Oklahoma are for enrolled members/citizens of the tribe only. Scholarships are available only for Spring and Fall semesters.

#### Scholarship Applications

Submit Fall Scholarship Application **Deadline October 1st.**

Submit Spring Scholarship Application **Deadline April 1st.**

**PLEASE NOTE THAT LATE, INCOMPLETE OR UNSIGNED APPLICATIONS WILL NOT BE PROCESSED. THE MYAAMIA EDUCATION OFFICE IS NOT RESPONSIBLE FOR RETURNING INCOMPLETE APPLICATIONS TO BE SIGNED OR COMPLETED.**

#### Scholarships on the Spring Scholarship Application are:

**\*CASINO/ECONOMIC DEVELOPMENT EDUCATION AWARD - DUE APRIL 1 EACH YEAR.**

**Application Eligibility:** Full-time, undergraduate status (enrolled in 12 credit hours) **Must have 2.5 cumulative GPA.**

**Award:** \$2000 per academic year. Student must advise school if full amount should be applied to Fall semester, or if amount should be split between Fall or Spring. Pays up to eight consecutive Fall/Spring semesters (4 years). Renewable annually. **Must submit Spring Application, due April 1.**

**Renewal Requirements:** Maintain full-time status (complete minimum 12 credit hours each semester). Maintain 2.5 cumulative GPA. **Submit Spring Application by April 1 of each year.**

**JOSEPHINE GOODBOO WATSON MEMORIAL BOOK SCHOLARSHIP - DUE APRIL 1 EACH YEAR.**

(Established by the surviving descendants of tribal member Josephine Goodboo Watson).

**Application Eligibility:** Full-time graduate or undergraduate status. Maintain 2.5 cumulative GPA. **Submit Spring Application**

**Award:** \$500 per academic year. Renewable annually with Spring Application.

**Renewal Requirements:** Maintain full-time status (12 hrs/undergraduate; 6 hours/graduate). Maintain 2.5 cumulative GPA. - **Submit Spring Application each year**

**TAX COMMISSION CONTINUING EDUCATION SCHOLARSHIP - DUE APRIL 1 EACH YEAR.**

**Application Eligibility:** Full-time (enrolled in at least 12 hours) or part-time (enrolled in at least 6 hours) undergraduate status. **Must have 2.5 GPA. Submit Spring Application Award. Awarded per ac-**

**ademic year. Student must advise school if full amount should be applied to Fall semester, or if amount should be split between Fall or Spring. Renewable annually. Must submit Spring Application, due April 1.**

**Renewal Requirements:** Maintain full-time (12 hours) or part-time status (at least six hours). **Maintain 2.5 cumulative GPA. Submit Spring Application each year.**

#### CRANE AWARD - DUE APRIL 1 EACH YEAR.

**Application Eligibility:** Graduate or post-graduate student

**Submit Spring Application each year, due April 1.**

**Award:** \$2000 per academic year (Student must advise school if full amount should be applied to Fall semester, or if amount should be split between Fall or Spring.) **Submit Spring Application each year, due April 1.**

#### NON-TRADITIONAL SCHOLARSHIP - DUE APRIL 1 EACH YEAR.

**Application Eligibility:** Full-time undergraduate status

**2.5 cumulative GPA (high school or college, whichever is most recent). Must be 5 years since completion of last semester of high school or college.**

**Submit Spring Application each year, due April 1.**

**Award:** \$2000 per academic year (Student must advise school if full amount should be applied to Fall semester, or if amount should be split between Fall or Spring.) - **Non-renewable.**

#### FRESH START SCHOLARSHIP - DUE APRIL 1 EACH YEAR.

**Application Eligibility:** Freshman (apply senior year of high school)

**This scholarship is for a student that does not carry a 2.5 GPA which is a requirement for all other Miami Tribe of Oklahoma scholarships on the Spring application. Must have 2.0-2.4 cumulative GPA.**

**Submit Spring Application each year, due April 1.**

**Award:** \$400, one-time award for Fall semester **Non-renewable**

#### Scholarship on the Fall Scholarship Application:

**Vocational or Trade School Scholarship -**

**DUE OCTOBER 1 EACH YEAR.**

**Application Eligibility:** Must be enrolled full time in a state-accredited vocational or trade school. **Must have 2.0 cumulative GPA. Submit Fall Scholarship Application each year, due October 1.**

**Award:** \$2000 per academic year (Student must advise school if full amount should be applied to Fall semester, or if amount should be split between Fall or Spring.) **Renewable annually with Fall Scholarship Application**

**Renewal Requirements:** Maintain full-time status. **Maintain 2.0 cumulative GPA. Submit Fall Scholarship Application each year, due October 1.**

**\*All awards are subject to change per the Business Committee.**

**If you have any questions please contact the Myaamia Education Office. Donya Williams: dwilliams@miamination.com, 918-541-2176**



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Myaamia students, Myaamia Center staff, and Miami Tribe Cultural Resource Office staff sit in MacMillan Hall during the first Myaamia Heritage class of the 23/24 school year. Photo by Stella Beerman, Myaamia Center.

## neepwaaminciki maaciihkaahtoowaaci: Myaamia Heritage students kick off the school year at Miami University

Stella Beerman

Communications Specialist, Myaamia Center

As we head into mid-September, the weather has felt like summer here in Oxford, Ohio, but regardless, the fall semester is in full swing at Miami University. We welcomed Myaamia Heritage students back to campus with our first Myaamia Heritage class and annual student retreat during the first week of classes. While this time of year is busy for Myaamia students and Myaamia Center staff, it's a great chance to kick off our school year together as a community.

Our first-year Myaamia Heritage students moved to campus on Tuesday, August 22. That evening, we gathered with students and their families to discuss the Myaamia Heritage program and welcome everyone to campus, but the majority of activities took place the following day.

Several upper-class Myaamia students attended the program to serve as mentors. We spent the day working on an art project, learning Myaamiaataweenki, and playing games. Mentors showed our first-year students around campus, helped them find their classrooms, and answered questions about being a Myaamia Heritage student. We hope this program gives new students a chance to acclimate to Miami University and the Heritage Program as they arrive on campus.

We welcomed our full cohort back to campus with our first Heritage class of the year on Tuesday, August 29. There are 47 Myaamia students enrolled at Miami University this year. In addition, we have two Myaamia students, Ah-

sapa 'Jared Nally' and Aahkoleeka 'Chris Bowyer' serving as Aanchtaakia Graduate Fellows at the Myaamia Center.

In class, we started with introductions before enjoying a pizza party together, so everyone could get to know each other. The theme of this year's class is iishi-mihtoseeniwiyan-ki myaamiaki noonki kaahkiihkwe 'How the Myaamia Live Today' and is being taught by George Ironstrack. This class focuses on tribal sovereignty, current events, and Myaamia art and culture. The class is being held in MacMillan Hall 212, the space dedicated to the Miami Tribe by the university during our 50th Anniversary celebration. Plans are currently in the works with University Communications and Marketing to update and redecorate the room with Myaamia aesthetics and artwork.

Every year, we host a student retreat on the first Friday of classes. Although our senior students aren't required to attend Myaamia Heritage classes, they attend the retreat so all of the students get to know each other. This is one of the few events all the students are required to attend, so we take advantage of the opportunity to grab group photos! We'll be sure to share these photos on social media once they become available.

Throughout the evening we continue getting to know each other through icebreaker activities, playing Myaamia games, and having a community discussion about what the students would like to do outside of class. We heard lots of great ideas for workshops, trips, and activities to host this year!

While these first couple weeks of the school

year can feel like a whirlwind, we know these events energize the entire community and get us excited for the school year ahead. There are lots of exciting activities happening at Miami University for the whole Myaamia community.

This includes the "Celebrating Miami: Tribe and University" week we are hosting with Miami University's Athletic Department on November 6-10, 2023. During this week, athletic events will highlight the relationship between the Miami Tribe of Oklahoma and Miami University. We will also host the biannual Myaami-aki Conference in Spring 2024 to highlight all the exciting work happening at the Myaamia Center.

You can stay up to date with the Myaamia Heritage students and all of our campus events by checking the Myaamia Center Website, <https://miamioh.edu/myaamia-center/> or by signing up for the Myaamia Center newsletter.



Myaamia first-year students pose for photos during the Myaamia Center's pre-semester program on Wednesday, August 23, 2023. Photo by Karen Baldwin.



# Myaamia Center Pilots Indigenizing the Curriculum Community of Learning

**Dr. Sandra Garner & Andrew Sawyer**  
Myaamia Center Outreach Team

In May, 2023 faculty from Miami University's College of Education, Health, and Society (EHS) presented course modules to staff from the Myaamia Center that they developed during their participation in a year-long pilot program, Indigenizing the Curriculum. The workshop and projects exceeded the expectations of all involved.

## How did the idea of an Indigenizing the Curriculum training program emerge?

In 2021, several milestones in the relationship between the Miami Tribe of Oklahoma (MTO) and Miami University (MU) brought increased visibility to the work of the Myaamia Center (MC) and presented new opportunities for further collaboration with Miami University. The Myaamia Center serves as the research and education arm of the MTO. The language and cultural revitalization work of the Center has received international recognition and played an important role in building an educational structure for tribal citizens of all ages, including the support of the Miami Heritage students attending Miami University. The MC generously shares their research with MU, non-profit organizations, the general public, and MC staff support faculty interested in their work. The time and resources of the MC, however, are limited. The Office of the Provost recognized the need to deepen the relationship and committed to invest in these efforts. As a result, new positions to support these efforts were funded. Among these are the Education Outreach Specialist, Andrew Sawyer, and a faculty fellowship, the Chief Floyd Leonard Faculty Fellow. Dr. Sandra Garner, an Associate Professor in Global and Intercultural Studies is the inaugural fellow.

The first year Sawyer and Garner formed an outreach team reporting to Kara Strass, Miami Tribe Citizen and Director of Miami Tribe Relations at the MC. They were charged with the task of familiarizing themselves with the staff and resources of the MC and to identify opportunities to build and strengthen relationships across campus. Several insights arose. First, many MU faculty members were interested in learning more about the work of the MC and reaching a level of confidence about the incorporation of Myaamia and Native American materials into their courses from a position of cultural competency and sensitivity. Additionally, education about Native histories, cultures, perspectives, concerns, issues, cultural revitalization efforts, and methods is virtually nonexistent. Thus, the learning curve is steep and the time needed to learn about the MTO and MC required a deep dive into context—an understanding of settler colonialism and its effects, the diversity of Tribal Nations, issues of identity, citizenship, and sovereignty to name just a few.

The outreach team proposed a faculty development opportunity, a community of learning. A pilot of the program was launched in the fall of 2022. The outreach team proposed that



**Indigenizing the Curriculum participants gathered to present their projects. L-R: Sujay Sabnis, Megan Kuykendoll, Callie Maddox, Karen Zaino, Shawnieka Pope, Paul Branscum. Photo by Sandra Garner**

faculty from EHS comprise the initial cohort. There were several reasons for this choice: a well-established relationship with the college; the need for educators of future teachers to have a level of expertise to share with their students; and the fact that Ohio only has 5 education standards related to Indigenous peoples and they are all related to pre-1900 content. In a 2015 nationwide study, Ohio ranked 46th out of the 50 states and Washington D.C. in the U.S. for the number of Native American content standards.[1] While teachers in the field could be exposed via CEU opportunities (pilot programs are already being conducted), the outreach team proposed a window of intervention at the university level—working with faculty to strengthen their knowledge base so they could reach future K-12 teachers.

## Why Indigenizing the Curriculum?

The goal of creating this type of community was to bring together a small group of faculty that would examine ways to incorporate Indigenous perspectives, knowledge, and experiences into their course curriculum. The name for this community, Indigenizing the Curriculum, expresses the intent to enrich faculty member's understanding of the diversity of thought that can be explored through Myaamia and other Indigenous knowledges.

Indigenous approaches, methods, and perspectives would also contribute to MU's DEI and Intercultural Consciousness requirements, pillars of the new Miami Global Plan. As Native scholar Bethany Hughes observes, a Native "model of thought and practice that centers relationality, obligation, and active caretaking" is positioned as "for something, not against something." [2]

## Goals of Indigenizing the Curriculum:

Create communities of learning to support faculty development of Myaamia, Native, and Indigenous content for MU courses with the following learning outcomes.

- Increase awareness of MC and the resources available
- Critically examine resources about Native Americans, MTO in particular
- Utilize Native frameworks (methods, approaches, values, perspectives)
- Archives
- Build an archive of lesson plans (Canvas)
- Build an archive of approved, culturally sensitive resources
- Build capacity
- Train scholars to utilize Native resources and frameworks to address and explore American Indian/MTO topics and perspectives
- Trained scholars can network with their colleagues
- Maximize MC staff time

This initial cohort included faculty from various departments in EHS including Educational Leadership; Educational Psychology; Family Science and Social Work; Kinesiology, Nutrition, and Health; Sport Leadership and Management; and Teaching, Curriculum, and Educational Inquiry. A total of nine EHS faculty members met with Sawyer and Garner six times (about every other week) throughout the fall semester of 2022 to review and discuss resources covering Native American approaches, methods, and perspectives. During the spring semester of 2023 community members were tasked with developing a lesson or module that they planned to incorporate into one of their courses that would integrate some of those Indigenous resources and topics into their curriculum. Individual members also met with an advisor(s) from the MC throughout the spring semester to receive feedback and to help them flesh out their project. At the end of the semester all of the members met as a group one last time to present their final product to the staff from the Myaamia Center. The lessons and modules that the community members produced will be archived by the Center and accessible to others as models that can be *Continued on page 3D*>>



<<Continued from page 2D

used in their classrooms as well.

## What are some of the projects developed by Miami University faculty?

The projects were impressive and we describe three here that reflect different faculty approaches to the creation of teaching modules. Myaamia Center Assistant Director George Ironstrack said of the presentations "All the projects demonstrated a high level of commitment and interest from the participating faculty. The presentations highlighted the transformative impact of the mentorship, discussions, and exposure to vetted sources provided by Indigenizing the Curriculum."

Megan Kuykendoll, Director of the Sexuality Education Studies Center as well as an Instructor and eLearning Coordinator for the Department of Family Science & Social Work (FSW), designed modules for their FSW 365: Family Life Sexuality Education course. She chose an approach that wove Native experience into the thematically designed curriculum. Thus each theme, such as Feminism, Reproductive Justice, The Right to Parent, Menstrual Health and Care, Two-Spirit People, and Sexual- and Gender-based violence include Native perspectives.

Dr. Callie Batts Maddox, Associate Professor of Sport Leadership and Management (SLM), developed a stand-alone module for her upcoming course SLM 279: Race, Nation, and Sport. This module was designed to explore the lived experiences of Indigenous people in sport, to examine the tension between assimilation and resistance in sporting contexts, and to use sport as a lens to examine Indigenous sovereignty and national identity. Topics covered include Historical and Contemporary Indigenous Sport, Sport as a tool for Assimilation and Resistance, Reimagining Indigenous Imagery in Sport, and Sovereignty and National Identity. To explore these topics Dr. Maddox included discussions of athletics at boarding schools like Carlisle Indian Industrial School in PA, the history of Native-based mascots, including at Miami University, and how international athletic competition, like the Olympics, have interacted with Indigenous nationhood.

Dr. Karen Zaino, Assistant Teaching Professor in the Department of Teaching, Curriculum, and Educational Inquiry (TCE), created modules for the department's TCE 191: Threshold Concepts in Teaching, Curriculum, and Educational Inquiry course. Dr. Zaino is just one of the instructors for this course

and her goal was to add modules to the course that all of the instructors for this course could use. Her reason for working on material for this course in particular is that it is required for all students majoring in Teacher Education, so it will have a direct impact on future teachers in PK-12 schools around Ohio and beyond. Her goal is to introduce students to the history and continuing impacts of boarding schools as well as contemporary tribal revitalization efforts, which are themselves significant educational movements that teachers can learn from. The lessons she put together were designed to increase student understandings of schooling while also providing a background in Indigenous histories and efforts related to education focusing on the work of the Miami Tribe and the Myaamia Center. In highlighting this work being done at Miami University, Dr. Zaino suggested that "we have a very specific obligation to the nation whose land we have settled and whose cultures and communities have been uprooted and harmed in the process of settler colonialism."

Dr. Zaino discusses her project for her course. Photo by Jonathan M. Fox.

## What did assessments of the program reveal?

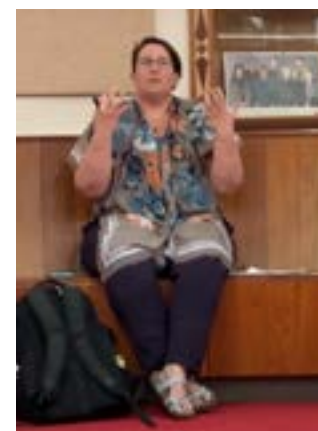
Three assessments were conducted as part of the seminar. Prior to the workshop participants were asked to complete a survey that provided some background information on their tenure at Miami University, their familiarity with the Miami Tribe of Oklahoma and its history, the work of the Myaamia Center, if and how they address Indigenous topics in their courses, how comfortable they feel discussing those topics in the classroom, how familiar they are with contemporary Tribal Nations, and the resources available for reference when discussing contemporary topics related to Tribal Nations. Participants were then asked to respond to these questions again at the midpoint and end of the workshop to see how their responses may have changed.

The responses to both the mid-workshop and final surveys indicated that throughout the workshop the familiarity, understanding, and confidence in discussing the history of the Miami Tribe, the work of the Myaamia Center, and topics including contemporary Tribal Nations increased significantly for all participants. As a group, awareness of the contemporary presence of Indigenous Peoples in the United States went from 3.56 at the beginning of the workshop to 5 (on a scale of 5) at the end of the workshop. This indicated to us that all participants learned a great deal about modern Tribal Nations during the course of the workshop.

At the conclusion of the workshop many of the participants indicated that as non-Indigenous people they still felt some level of discomfort in their ability to appropriately cover topics of concern to Indigenous peoples. They overwhelmingly indicated that they were much more familiar with Indigenous methodologies, with the overall assessment rising from 2.44



**Dr. Karen Zaino discusses her project for her course. Photo by Jonathan M. Fox.**



**Megan Kuykendoll discusses their project. Photo by Jonathan M. Fox**



**Dr. Callie Maddox shares her project. Photo by Sandra Garner.**

to 4.43, and confident in their ability to recognize appropriate information and resources about Indigenous people, with the group's level of confidence increasing from 3.33 at the beginning of the workshop to 4.86 at the end. They also felt more confident in their ability to identify legitimate Indigenous people to work with.

## What are our future plans?

Based on the success of the pilot program, Miami University's Office of the Provost has agreed to sponsor more workshops for the upcoming academic year. When the original call for proposals to participate went out to the faculty at-large, we received thirty applications for a workshop with a planned cohort of ten to twelve. We will hold one in-person workshop beginning fall semester of 2023 for faculty on the university's main campus in Oxford, and we will begin another, remote workshop spring semester of 2024 that will allow us to include faculty from the regional campuses in Hamilton and Middletown. As we hold more workshops and involve more faculty from different departments across campus we look forward to building an archive of modules that instructors can draw from to use in various classes and disciplines.

References:

- [1] Sarah B. Shear, Ryan T. Knowles, Gregory J. Soden & Antonio J. Castro (2015) Manifesting Destiny: Re/presentations of Indigenous Peoples in K-12 U.S. History Standards, *Theory & Research in Social Education*, 43:1, 68-101, DOI: 10.1080/00933104.2014.9998492
- [2] Hughes, Bethany. "Oka Apesvchi: Indigenous Feminism, Performance, and Protest" in *Theatre Journal*, Vol. 72, No. 2, June 2020 (128).



**kiiloonaa  
myaamiaki  
'we are Miami'**

**A series of community gatherings discussing Miami History will begin later this year.**

**Keep an eye out for more information online and on the Myaamiaki Facebook page.**





# Myaamia Center's NAATeam Begins Next Phase of Nahi-Mihtohseeniwinki 'Living Well' Research

**Stella Beerman**

Communications Specialist, Myaamia Center

The Myaamia Center's Nipwaayoni Acquisition and Assessment Team (NAATeam) has spent the past year exploring the meaning of nahi-mihtohseeniwinki 'living well' through the lens of Myaamia language and culture and what it means for Myaamiaki to live well in the contemporary community today.



*Daryl Baldwin and Haley Shea, co-principal investigators of the research. Photo by Karen Baldwin.*

Haley Shea, a citizen of the Miami Tribe of Oklahoma and director of the Myaamia Center's Office of Assessment and Evaluation, and Daryl Baldwin, executive director of the Myaamia Center, have led the team as co-principal investigators.

The Myaamia Center was awarded a three-year grant from the Robert Wood Johnson Foundation in 2022 to research and develop a model of Myaamia wellness.

"We believe health is culturally defined," Shea said. "Having a Myaamia-specific understanding of health allows us to engage in behaviors and align our thought process with what feels right."

Archival materials and connecting with individuals in the Miami Tribe have been imperative to this research. According to Shea, perceptions of health are impacted by historical and lived experiences. This is why the beliefs and actions that make one community healthy, wouldn't necessarily have an impact on another.



*A group of Myaamia people created a "community web" from twine during a summer youth program. This activity exemplifies connectedness within the Miami Tribe and how the actions of one can affect the entire community. Photo by Jonathan M. Fox.*

"The rationale and value behind the things we're doing always goes back to community," Shea said. "And that's really the big difference we've seen between Myaamia perspectives and other perspectives of health."

In this first year of the grant cycle, the NAATeam has identified three primary attributes that define Myaamia wellness. These include Myaamia knowledge competencies, community values, and intentional interactions. The team hypothesized that a Myaamia person's life can be positively impacted with knowledge and recognition of these attributes.

While the term 'health' is often understood as the absence of illness or disease, nahi-mihtohseeniwinki 'living well' expresses how many facets of health, like the body, mind, and spirit are all connected and integrate with the interactions and feelings of responsibility for the Myaamia community that can lead to reciprocal and individual benefits.

"Most of the model itself comes from our experiences as Myaamia people," Shea said. "Our relationships, our experiences, our own beliefs."

The team also utilized archival materials to see what they could find about Myaamia perceptions of health and wellness historically. They were looking for things like quotes from past tribal leaders or written works that clarified their hypothesis.

While archives are useful in framing a historical perspective, the NAATeam knew they needed to talk to the Myaamia community to get a better idea of perceptions of wellness in the present day. So, the team held a series of three focus groups in Fall 2022.

"The responses gave us a much deeper understanding of how these concepts actually work today," Shea said.

Paralleling this research, the NAATeam has also been developing tools that enable the tribal community to measure the health and wellness of the Miami



*The NAATeam hopes that the ability to measure wellness will allow the Myaamia community to understand how activities like peekitahaminki 'lacrosse' affect community wellness. Photo by Karen Baldwin.*

Tribe at any given time.

"We can use this model to better understand the impact of our programs," Shea said. "We can use it to get a snapshot of community wellness both before and after an event."

Shea hopes the ability to measure wellness will positively impact the Myaamia community. The Miami Tribe has always known anecdotally that community programs and the revitalization of language and culture have a positive influence on the well-being of the community, but this research allows community members to better understand the forces at work that influence our notions of well-being.

A group of people stand in an open field wearing red jerseys. They each hold a wooden lacrosse stick up in the air.

Measuring this impact could improve communication between program facilitators and those participating in or funding the programming, like Myaamia families, tribal leadership, and grant foundations.

Shea says the next step is to validate the NAATeam's findings. This means surveying as many Myaamiaaki 'Myaamia people' as possible to see how these findings resonate with the community. The team has been hard at work to prepare this survey to be mailed out to each tribal household. They also plan on attending every in-person event hosted by the Miami Tribe, to get as much input as possible.

The NAATeam hopes this research will act as a springboard for more conversations about health and wellness within the Myaamia community. Community members can also use the model to self-assess and think about the ways they could improve their own well-being as a Myaamia person.

"This is a living document," Shea said. "I hope as people begin to interact with [the model], they will talk more about their own experiences and the stories they've heard in their own families, and then we can refine this research even further."

Check out the community blog, Aacimotatiyankwi, to learn more about this research and the attributes of nahi-mihtohseeniwinki 'living well' from Haley Shea!



## 'Living Well' Survey

**Stella Beerman**

Communications Specialist, Myaamia Center

Aya ceeki! The Myaamia Center at Miami University has expanded its work from language and cultural revitalization to health or nahi-mehtohseeniwinki 'living well' and we need your help!

The goal of our new project is to gain an understanding of the many factors that help myaamia people to live a healthy life. What we have found is that there really isn't a great tool out there that evaluates nahi-mehtohseeniwinki from a myaamia perspective, and so our team has worked hard the past year to do just that. After taking in feedback from myaamia citizens who participated in focus groups and pilot tests, we are ready to ask YOU, our tribal citizens, for your help to participate in our project and complete the following survey.

Ultimately, this tool can be used to understand how key events, educational programming, and more are impacting our community's ability to live their best and healthiest lives. This research will help to improve and expand tribal programming over time, obtain much-needed funding for this programming, and inform our leadership of ways we can improve community-level wellness.

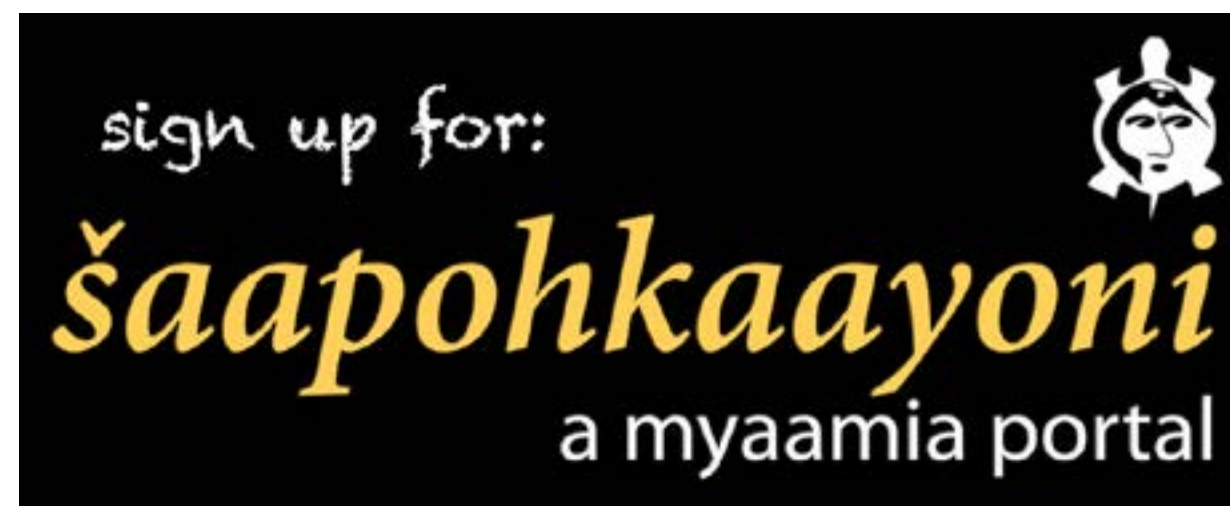
For this survey to be considered a useful tool for our tribal community, we need as many people to take it as possible. The survey should take about 15-20 minutes. If you choose to participate at this stage, you will receive a \$15 Amazon gift card.

If you're interested, we'll be mailing more information to tribal households in December.

If you have any questions about this project or any other projects the Myaamia Center is involved with, please feel free to contact Haley Shea (strassha@miamioh.edu.)

neewe!

**This newspaper is available as a PDF at [www.miamination.com](http://www.miamination.com) Choose "News & Events" from the menu bar.**



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Questions? Contact Stella Beerman at [beermaej@miamioh.edu](mailto:beermaej@miamioh.edu)

**MYAAMIA CENTER**  
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# Letter from the Myaamia Center Executive Director

**Daryl Baldwin**

Executive Director, Myaamia Center

Meentihkaalilakakoki weehki-nee-p-waaminciki eeeweemiyikwi, 'Welcome new students and relatives.'

As we dust off from summer activities and resettle into our semester groove, I would like to welcome back all of our Myaamia students, especially this year's incoming freshmen class. We are excited to have 47 students in this year's Myaamia Heritage Program. I know our Miami Tribe relations office and educational team will be busy with yet another record-breaking class. I also want to take a moment and thank all of our staff who worked the Miami Tribe of Oklahoma's youth programs this summer and provided a quality learning experience for tribal youth and young adults. It was nice to see our program numbers return to pre-pandemic levels. While several of us were away tending to youth programs in Oklahoma and Indiana, several staff remained here in Oxford to keep the center doors open, and operational responsibilities going. I enjoy working with this team and appreciate the passion and commitment they bring to this effort. We are all honored to serve our tribal community and continue nurturing the relationship we have with Miami University.

Every now and then we feel the onset of yet another growth spurt for the Myaamia Center (MC) and as we begin the new school year we are well aware of what lies ahead. We will be experiencing significant challenges in

the coming years as we prepare for our next level of growth and expansion. The demand for more Myaamia programs and learning opportunities continues to expand exponentially. We are trying to respond strategically to these challenges. An important aspect of this expansion is our technological developments which have become central to how we organize and share information. Someone asked me the other day if AI has a future in our work and the simple answer is probably, but I just can't know what that will look like at this stage. Our work is unique in many aspects and we always have to weigh privacy concerns and proprietary control of cultural information when we examine new technologies. We can never compromise the integrity of these important aspects of our work.

Community programs continue to grow and as we further develop šaapohkaayoni (the Myaamia online educational portal) we extend and streamline our ability to provide more learning opportunities for our community and further support our growing relationships on campus. Tribal leaders asked the Myaamia Center to develop an online software tool that would allow any tribal citizen, no matter where they lived, to be able to access learning resources and opportunities produced by the MC and Cultural Resources Office (CRO). That tool is what we call myaamia šaapohkaayoni 'Myaamia (educational) portal'. The Myaamia term šaapohkaayoni is used to represent the idea of a portal. It literally means to 'pass through something in a bodily form' and



Photo by Scott Kissell, MU.

is intended to metaphorically capture the notion of passing through into a space of learning. Our language has unlimited ability to express concepts relevant to our lives today and this is a great example of how we are able to create new terms to meet our growing needs.

We have several priority items that will dominate our activities this year. Hard to believe it's time for yet another Myaamiaki Conference. We have already begun planning for the 10th biennial conference to be held Saturday, May 4th, 2024. Keep an eye out for more information in our social media and other communication streams. The conference celebrates its 20th anniversary and we are excited with the lineup of presentations that are in the works.

I look forward to seeing many of you in the coming months.  
kikwehsitooole,  
Daryl

## AATOTANTAAWI 'LET'S TALK ABOUT IT!'

aatotantaawi! 'Let's Talk About It!' is a group that discusses new, group chosen material each month. This group is open to any Myaamia community member 17 or older.

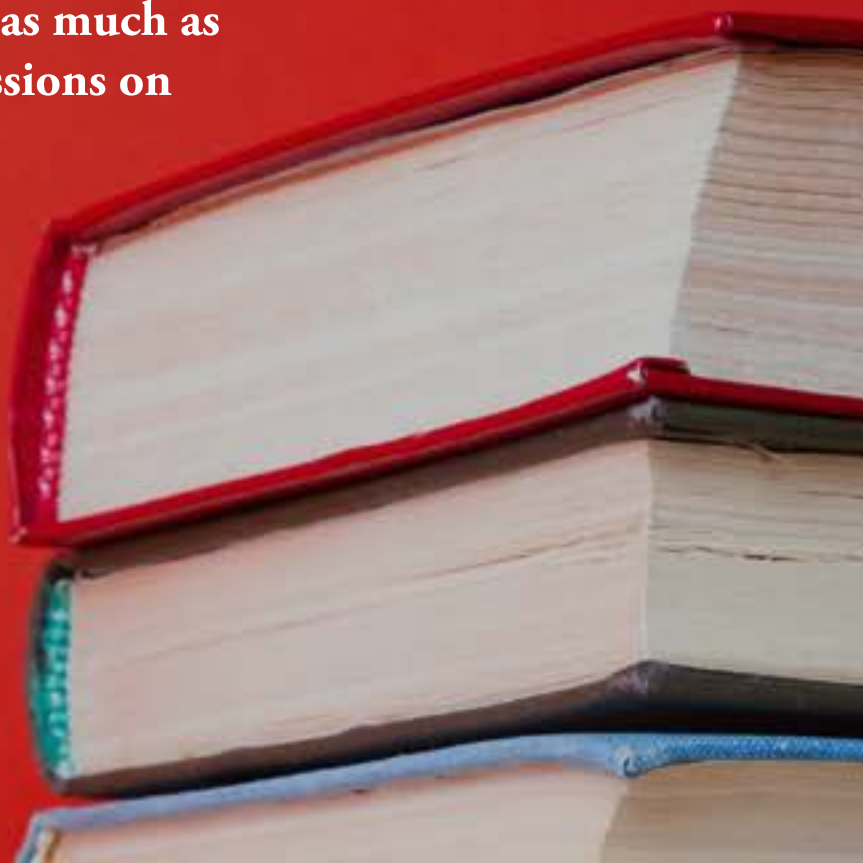
Group members are encouraged to participate as much as they would like and to join our wrap up discussions on Zoom. Sign up for emails to join us!

### UPCOMING EVENTS:

- December 7: Myaamia Storytelling\*
- January 11: Myaamia Storytelling\*

\*Storytelling events are open to all ages.

Contact us at [Eemamwiciki@gmail.com](mailto:Eemamwiciki@gmail.com)  
Sign up for email updates at <https://tinyurl.com/Aatotantaawi>



SIGN UP FOR EMAIL UPDATES



# Algonquian Conference Recap 2023

**Kristina Fox**

Myaamia Education Coordinator, MC



From left to right: Hunter Thompson Lockwood, David Costa, and Kristina Fox in front of *That Way* by Bridget Fairbank at the Art Gallery of Alberta. Photo by Lucy Thomason, Smithsonian National Museum of Natural History.



The exterior of the Art Gallery of Alberta. Photo by Kristina Fox, Myaamia Center.

Each fall, the Algonquian Conference brings together community members, scholars, and students to share their research related to Indigenous communities speaking languages of the Algonquian family. The Algonquian language family is the largest Native language family in North America, with around 30 different languages. The speakers of these languages live in Canada and the United States, from the Rocky Mountains to the Eastern Seaboard. Topics presented on at the Algonquian Conference include anthropology, archaeology, art, biography, education, ethnography, ethnobotany, folklore, geography, history, language education, linguistics, literature, music, indigenous studies, political science, psychology, religion and sociology. This year's conference was hosted at the University of Alberta at Edmonton and

I (Kristina Fox) was able to attend with David J. Costa and Hunter Thompson Lockwood, linguists working on the Miami-Illinois language at the Myaamia Center.

As an educator, I greatly enjoyed listening to each of the keynote speakers who are all working to bring their communities' languages into their school systems and into students' lives. There were also several presentations that discussed further research on the impacts of language learning on young children. I am excited to share what I've learned with our education team!

David Costa, Myaamia Center Language Research Office Director, presented on noun gender in Miami-Illinois (read the abstract). This talk focused on what we know about gender (or "animacy," a concept we've written about previously), the problems with the traditional terms "animate" and "inanimate", and what rules determine which gender a Myaamia noun will belong to.

Hunter Thompson Lockwood, Myaamia Center Language Research Office Project Coordinator, gave two presentations on the same day! His first talk was co-presented with Monica Macaulay and Vivian Nash on relative roots (read their abstract). They examined 40 studies of this topic across 80 years and over a dozen languages and discussed how their results might offer a new direction for defining the category of relative roots. In general, relative roots are hard to define, but Hunter gave it a shot for us. "Relative roots are a piece of a word that, according to some linguists, connect (or 'relate') the meaning of the verb to something else in the context, like the ehkw- in eehinki eehkwaapiikaasici 'that's as far as it goes'."

Hunter's second presentation was about measurement and mathematical terms in Miami-Illinois (read his abstract). He came to this topic at the request of the Myaamia community and education team. One particular challenge his research noted was that several of our French-Illinois language documents predate the implementation of the metric system in France. Fortunately, he has also identified several avenues for further research.

In addition to the presentations, conference attendees had numerous opportunities to socialize and network. One such event was the Conference Banquet held at the Art Gallery of Alberta. As part of the event, we were able to view the exhibition *Between Things: Alberta Ceramics*. During dinner, the three of us were able to connect with other conference attendees about their work and cooking/baking shows.

Our conference trip ended with a mad dash to our final flight to Cincinnati, but we all arrived home safely. I look forward to learning more at the next Algonquian Conference in October 2024 which will be hosted in Oklahoma City, OK!

You can learn more about the annual Algonquian Conference online at [algonquian-conference.org](http://algonquian-conference.org)

Republished from [aacomotaatiyankwi - A Myaamia Community Blog](https://aacomotaatiyankwi.org/2023/10/31/algonquian-conference-2023/), posted Oct. 31, 2023 <https://aacomotaatiyankwi.org/2023/10/31/algonquian-conference-2023/>



Banner for the 55th Algonquian Conference. Photo by Kristina Fox, Myaamia Center.



David Costa preparing for his talk on noun gender in Miami-Illinois. Photo by Kristina Fox, Myaamia Center.



From left to right, presenters Vivian Nash, Monica Macaulay, and Hunter Thompson Lockwood with session moderator Natalie Weber during the Q&A portion of their talk. Photo by Kristina Fox, Myaamia Center.



Hunter Thompson Lockwood during his talk on measurement and mathematics in Miami-Illinois. Photo by Kristina Fox, Myaamia Center.



### Special Visitor at MC

Stella Beerman

Communications Specialist, Myaamia Center



Madison Bastress (right) collecting paw paws on Miami University's campus with Myaamia Heritage students. Photo by Stella Beerman.

Aašitehkawaataawi, 'let's meet' Madison Bastress. Madison is a Ph.D. candidate in history at New York University, studying at the Myaamia Center as a visiting scholar this semester.

Madison studies late-seventeenth and eighteenth-century histories of the Ohio River Valley, with a focus on place-specific ecological relations and changes over time.

Myaamia language, culture, and history are one portion of the Ohio River Valley's story and Madison hopes to build lasting and intentional relationships with the Myaamia Center and Miami Tribe as she tells its story.

"I am figuring out ways to write history that is culturally informed and useful to the community," Madison said. "As part of a place-based approach, my research contributes to the ongoing project to revitalize Myaamia ecological knowledge by researching eighteenth-century Myaamia ecological practices."

Madison's advisor, Liz Ellis, is a citizen of the Peoria Tribe of Indians of Oklahoma and a member of the Reclaiming Stories research team, a project led by the Miami and Peoria Tribes, that aims to support the revitalization of hide art by studying minohsayaki 'painted hides.' Madison began engaging with the Miami Tribe when she had an opportunity to collaborate on this project.

While she works on her dissertation research this semester, Madison will continue to collaborate with Myaamia Center and Miami Tribe staff on Reclaiming Stories, as well as aacimwahkionkoci: Stories from the Land, which aims to help us understand and tell the history of the complex legal patchwork that has come to define Myaamionki 'the land of the Miamis.'

After her time at the Myaamia Center, she will be traveling to archives, primarily in the U.S. and Canada, to continue her dissertation research, which she plans to share with the Reclaiming Stories research team and the Miami Tribe to show how this collaboration has informed her research.

"My dissertation would not be possible without the Myaamia Center and the knowledge and research tools created through language revitalization," Madison said. "I am grateful to continue to learn from and collaborate with Myaamia Center staff, affiliates, and Aanchtaakia graduate fellows."

If you have any questions or would like to reach out to Madison about her research, she has shared her email here: mjb920@nyu.edu

To learn more about the Reclaiming Stories project, visit: aacimotaatiiyankwi.org/painted-hide-workshop-recap/

CALLING ALL  
**MYAAMIA ARTISTS**

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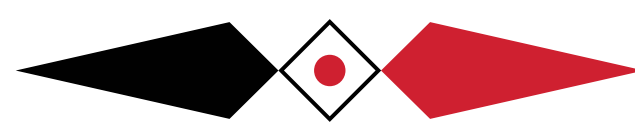
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You can also contact Kara Strass at [strasskl@miamioh.edu](mailto:strasskl@miamioh.edu)

MIAMI NATION NEWS  
**eemamwiciki**



Myaamia Publications - Vol. 17, No. 2, Fall 2023 - Section E - Cultural Education - Nooŝonke Siipionki Myaamionki

## Games People Play: Native Games on the Lawn at NEO

Staff Article

On Wednesday, November 1st, the Cultural Resources Department visited The American Indian Center for Excellence (AICE) on the Northeast Oklahoma A&M College (NEO) campus to help kick off NEO's Native November celebration. We were able to teach students and faculty about Myaamia Games. We began by playing mahkisina meehkintiinki 'moccasin game.' The students learned quickly and even began jesting each other to try and win the point. They even learned to say kyaatoolo, 'hide it,' and mihkanto, 'find it,' and encouraged each other to use the terms.

After playing mahkisina meehkintiinki, we taught the group about seenseewinki 'plum stone game, bowl game.' They also enjoyed this game, laughing and yelling when the pieces fell to the table or ground. After several rounds, many students became good at tossing the seenseeminiiki 'game pieces.' They learned that we use Kentucky coffee beans instead of plum stones today. Several questions were asked about both games, leading to a discussion about the importance of games as a socialization tool, how wagering would take place, and how, in different contexts, gambling takes on new meanings and utility. They learned that in a Myaamia context, wagering can become as important as the game itself, allowing for conversations and healing about community issues and the sharing of resources.

Lastly, we taught the group about peekitahaminki 'lacrosse' and the differences between Myaamia peekitahaminki and what you might see on ESPN. The students and faculty were enthusiastic about using our Myaamia wooden sticks. While demonstrating how to play the game, we also educated the students and faculty on the history and communal importance behind peekitahaminki within our community. They also found shooting at the small 3-inch PVC pipe as a goal exciting and challenging. One student even scored a goal! They learned about the different types of wood used for stickmaking. Today, we use hickory as it is lighter than oak but more durable than ash, but all three are viable options. We also showed them one of our wooden balls and, due to the holes drilled in it, how it whistles when thrown.

We also had the chance to learn about Cherokee marbles alongside the students and faculty and enjoyed a Cherokee Hog Roast. The day was quite a success, and we enjoyed sharing Myaamia games and culture with the NEO community. Mihši neewe 'big thanks' to the AICE center and NEO for inviting us!



From L to R: Joshua Sutterfield and Nate Poyfair preparing to demonstrate Myaamia Games at NEO. Photo by Jordan Janeway.



NEO student throws lacrosse ball at the goal post. Photo by Jordan Janeway.



NEO students and staff learning how to play seenseewinki 'bowl game.' Photo by Jordan Janeway.



A traditional pakitahaminki 'lacrosse stick' and wooden ball. Photo by Jordan Janeway.



Students and staff play a game of peekitahaminki 'lacrosse' on the lawn at NEO. Photo by Jordan Janeway.



NEO Students and staff playing mahkisina meehkintiinki 'moccasin game.' Photo by Jordan Janeway.



The mahkisina meehkintiinki 'moccasin game' set out for play. Photo by Jordan Janeway.



EEMAMWICIKI 2024  
SUMMER PROGRAMS

*weecinaakiyankwi*  
*weecikaayankwi*

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DATE**

### Interested in learning myaamiataweenki?



We have a variety of courses to offer and more to come!



Check out the resources below to get started!

**Myamia Language Lessons**, on the Memrise language app, includes a variety of different topics & levels.

**Myamia awiikinki** is another Memrise course that focuses on different rooms in the home – from objects to actions!

**Intro to Myaamiataweenki** is a 6-week community course that occurs on zoom every spring & fall. Lookout on Facebook for the dates of the upcoming spring course!

**Myaamiatawaakani: Online Dictionary** is our biggest resource for finding myamia words and phrases you can use in your everyday life. Just download the app "ILDA Dictionary" and start searching!

For more information, contact  
Jarrid Baldwin at jrbaldwin@miamination.com or (918) 961-1422



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If you are a Miami Tribal member and are interested in becoming a foster resource parent or have questions, please call Corinna Campbell-Green at 918-325-9078, or Trina Grayson at 918-961-1395

Wondering what to say in myaamiataweenki?  
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### MYAAMIA EDUCATION OFFICE BACK-TO-SCHOOL FUND AND SCHOLARSHIP INFORMATION

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# EEMAMWICIKI 2024 EVENTS

## Jan

27-28: Oklahoma Winter Gathering

10-11: Online Winter Gathering & Storytelling

## Feb

17: wiiyaakiteeheelo weehki-kihkatwe Myaamia New Year - nooŝonke siipionki

25: Myaamia New Year - kiihkayonki

## Mar

9: Planting Day at Drake House - nooŝonke siipionki

## Apr

20: Spring Seed Swap - kiihkayonki

20: pakitahantaawi neehi wiihsinitaawi! Let's play lacrosse and eat! - nooŝonke siipionki

## May

18: keeŝtooyankwi Makerspace Day - nooŝonke siipionki

## Jun

3: Spring Gathering - kiihkayonki

17-21: Eemamwiciki Summer Programs - nooŝonke siipionki

28-29: National Gathering & Annual Meeting - nooŝonke siipionki

## Jul

15-19: Eemamwiciki Summer Programs - kiihkayonki

21: Summer Celebration kiihkayonki

## Aug

10: SummerFest - nooŝonke siipionki

## Sep

21: Games Day - nooŝonke siipionki

TBA: Fall Gathering - kiihkayonki

## Oct

TBA: Fall Gathering - nooŝonke siipionki

19: Sasquash Seed Swap - kiihkayonki

## Nov

16: Storytelling in the Home - nooŝonke siipionki

## Dec

14: Myaamia Ribbonwork Workshop - nooŝonke siipionki



For nooŝonke siipionki 'Oklahoma' events, RSVP to Joshua Sutterfield at (918) 325-0107 or [jsutterfield@miamination.com](mailto:jsutterfield@miamination.com).

For kiihkayonki 'Indiana' events, RSVP to Claudia Hedeem at (918) 325-8810 or [chedeen@miamination.com](mailto:chedeen@miamination.com).

PLEASE JOIN US TO CELEBRATE THE MYAAMIA NEW YEAR

# wiiyaakiteeheelo weehki-kihkatwe

SATURDAY, FEBRUARY 17th AT 5PM

THE COUNCIL HOUSE  
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